THE Resolued Christian, *exhorting to Re-* solution.

124

Written,
To recall the Worldling, to comfort the Faint-harted, to strengthen the Faithfull, and to perswade all Men, so to runne, that they may obtaine.

By *Gabriel Powel.*

The night is past, and the day is at hand, let vs therefore cast away the workes of darkenesse, and let vs put on the armor of light. Rom. 13. 12.

LONDON
Printed by V.S. for Thomas Bushel, and are to be sold at the great north doore of Paules.
1600.

S.r Richard Newdigate of
Arbury in the County of Warwick
Baronet 1709

To the right honorable
Sir Tho. Egerton knight,
L. Keeper of the great Seale of
England, one of her Maiesties
most honorable priuie
Councell.

RIght Honorable, I make bolde to presſent vnto your Lo. patronage this ſmal Treatiſe: the Subiect whereof, affoording ſtore of weapons, to fight againſt the allurements of the world,

the frailty of the fleſh, and the feare of death, is neyther triuiall nor vnprofitable: the maner of handling, furniſhed with ſentences of holy Scripture, fraught with exampls, & garniſhed with variety of familiar ſimilitudes, not affected nor vnpleaſaunt: the Vſe, to recall the vnruly worldling, to comfort our diſtreſſed frend, & to ſo-

ſolace our owne ſoules, very fruitfull & neceſsary: & the End, to ſtrengthen the faithful, to arme them with Faith & Patience, againſt the ſerpentine aſſaultes of the Children of Babylon (who long ſince haue heated their furnace hoter than that of Nabuchad-nezzars, wherin they are ready to throwe all thoſe that will not fall

downe and worſhip their golden Image) a ſtrong & neceſsary prouiſion. Thus not doubting of your Lo. good liking, & acceptance hereof, ſuch is your zeale to Vertue and Piety: and humblie entreating that your L. good fauor which hath bene ſo much enlarged towardes Doctor Powel my Father (who now with the Lorde hath reſt from

from his labors) wil not be ſtraightned vnto vs, his poore Children: I beſeech the Lord Ieſus bleſſe your Honour, and make you zealous more and more, for the Goſpel: giue you a ſwift foote to hunt out the Bulles of Baſan, and the wily Fox-cubbes that deſtroy the yoong Vines: heape vppon you his bleſſings ſpirituall and tem-

porall, that in a good hope you may runne your race, and in the end, obtaine the high price of your calling.

Your Lordships to commaund,

Gabriel Powel.

To the Reader.

Reſolute, or Not-reſolued Chriſtian, ſeeing Delight is the onelie marke that the Humors of our Age do aime at: Behold(Man deſcribed, the World diſplaid, Death vnmasked, Feare diſpelled, Temptations retented: the Sicke comforted, the Priſoner cheered, the Faint-hearted ſtrengthned, the Afflicted ſolaced, the Strong emboldned,

ned, the Perſecuted encouraged, and Perſecutors warned) an effectuall, delightfull, and ſweet baite, to allure all men to Reſolution, very wholeſome, profitable and neceſſary.

The

The Arguments of euery Chapter and Section, of both the Bookes.

Chap. I
Of the Miſerie of Man.

Sect.

1 *Of the miſeries and calamities of this life.*

2 *Of the miſerable nature and condition of Man.*

3 *Of the miſeries incident to the ſeuerall Ages of Man.*

4 *Of the miſeries of all eſtates.*

5 *Of mans three cruell enemies which further and encreaſe his miſerie.*

6 *Why God would haue our life to be ſo miſerable as it is.*

Chap. II Of Death.

Sect.

1 *What Death is, and of the neceſſitie thereof.*

2 *Of*

The Contents.

2 *Of the vncertainty of the houre of death.*

3 *That death is to be desired of the godly.*

Chap. III
The causes why Man doth feare death.

Chap. IIII
Of the first cause that maketh death feareful to a worldly man, which is, the losse of honors, wealth, pleasure, &c. And the Remedies against the same.

Sect.

1 *How farre we ought to be addicted vnto the world.*

2 *A Remedie against the temptation of worldly honors and preferments.*

3 *A Remedie against the temptation of worldly*

worldly riches and wealth.
4 Another remedie against the same temptation.
5 Testimonies out of the word of God, against the vanitie of worldly wealth.
6 A remedie against the temptation of worldly pleasures.
7 A remedie against the temptation of vnwillingnesse to forsake Wife, Children, and Friends.
8 That though a man die in debt, yet hee should not feare Death.
9 Testimonies out of the holy Scriptures, touching the care that God hath ouer Widowes and fatherlesse Children.

Chap. V

Of the second cause that maketh death fearefull to a worldely man: which is, the paines and sicknesses which come before or accompany Death: And the remedies against the same.

Sect.

The Contents.

Sect.

1 *Unmortified men no fit inhabitants for the heauenly Ieruſalem.*

2 *That ſickeneſſe and tribulation is a token of Gods loue.*

3 *That God hath appointed his holy Angels to guarde and preſerue vs in our ſickneſſes and troubles.*

4 *Comforts taken from the conſequents following death.*

5 *Teſtimonies out of the holy ſcriptures, that God is alwayes ready to help and aſſiſt them, that ſeeke vnto him in the time of affliction and miſerie.*

Chap. VI
Of Patience.

Sect.

1 *An exhortation to Chriſtian Patience, after the example of Chriſt our ſauior. And how the wicked behaue themſelues in their afflictions.*

2 *How*

2. *How the godly behaue themſelues in their ſickeneſſes and other calamities whatſoeuer.*
3 *That extreamitie of paines ſhoulde not cauſe vs to be impacient.*
4. *That no man may aſſwage his griefe, by laying violent hands on himſelfe.*
5. *That our impatiency doth prouoke God the more to puniſh vs.*
6. *Teſtimonies out of the holy ſcriptures exhorting vnto patience.*

Chap. VII

Of the third cauſe that makes a worldly man to feare death; which is, the want of Faith and Hope. And the remedies againſt the ſame.

Sect.

1 *That Faith is grounded vpon the faithfull promiſe of Almighty God: and of the excellent effects of the ſame.*
2 *Remedies againſt the weaknes of faith*

3 That

3 *That though a man presently feeles not the peace of conscience; nor hath a liuely apprehension that he is the child of god, yet he may haue true Faith.* 1

4 *That god dooth oftentimes suffer his Children to be in a maner desperate; and yet raiseth them vp againe. And how we may know if we haue any faith* 2

5 *That the least measure of true Faith that is, or can be, is effectuall to saluation.* 3

6 *Testimonies out of the worde of God, concerning life euerlasting, vnto the which the Faithfull do come by death.* 4 5 6

Chap. VIII

Of the fourth Cause that maketh Death fearefull to a worldly man: which is, his guiltie conscience, and the feare of Gods iudgements and punishments. And the remedies against the same.

Sect.

The Contents.

Sect.

1 *That God is ready to forgiue our ſins, and to receiue a repentant ſinner into grace and fauour.*

2 *That the faithfull ought not to feare damnation, forſomuch as they be the children of God.*

3 *That the members of Chriſt ought not to feare death and damnation, becauſe Chriſt their head hath vanquiſhed and ouercome them already.*

4 *That Forgiueneſſe of ſinnes, is not a common benefite, as the ſecure and careleſſe chriſtian imagineth.*

5 *What we muſt doe for the obtaining of the remiſſion of our ſinnes.*

6 *Teſtimonies out of the worde of God concerning the forgiueneſſe of ſinnes, promiſed to all ſuch, as, cleauing faſt to the merites of Chriſt only, are truly penitent.*

The Arguments of the Chapters and Sections of the ſecond Booke.

Chap. I

A Remedie for vnpenitent and obſtinate Malefactors, that by the Magiſtrate are adiudged to die.

Sect.

1 *That there is a God.*

2 *That the ſoule of man is immortall.*

3 *The wrath of God againſt the tranſgreſſors of his Commaundements.*

4 *Tranſgreſſours of euery one of the ten Commaundements, and their puniſhments.*

5 *God his puniſhments vpon ſinners at the day of Iudgement, with an exhortation to Repentance.*

Chap. II

Comforts for the broken-hearted and penitent Malefactors, that by the Magiſtrate, are adiudged to die.

Sect.

The Contents.

Sect.

1 *That iudgement commeth from God.*

2 *Particular directions for the diſtreſſed partie.*

3 *How the place of Peter is to be vnderſtood, where he ſaith*, Let none of you ſuffer as a murtherer or as a theefe,&c. *And that God ſometimes doth call men by this meanes.*

4 *That the multitude of our ſinnes ſhould not make vs faint-hearted.*

5 *That late repentance is good, if it be true repentance, and how a man may iudge, whether his repentance be vnfained, or not.*

Chap. III

Comforts for ſuch condemned perſons, who feare and dread the rigor of the puniſhment they are enioyned to ſuffer.

Sect.

The Contents.

1 *What a man must do to be eased of the painefull apprehension of death.*

2 *How God ordinarily behaueth himself towards the Elect in this life.*

3 *That the continuance of tormentes, should not make vs afraide or vnwilling to die.*

4 *That God oftentimes dealeth more mercifully with vs, then we doe perceiue he doth.*

Chap. IIII

Comforts for persons wrongfully condemned to death.

Sect.

1 *That because we haue deserued death by our manifold sins, we ought to die willingly, though otherwise wee be innocently condemned.*

2 *That we must not reuenge our wrongs.*

3 *Comforts taken from the examples of them*

them that haue beene innocently adiudged to die.

4 *Comforts taken from the example of our ſauior Chriſts innocent ſuffering: with a briefe declaration of the ſame.*

Chap V

Comforts for ſuch as ſuffer perſecution or death, for the Teſtimonie of a good conſcience in matters of Religion or Iuſtice.

Sect.

1 *Whereof it commeth that the wicked doe perſecute the godly.*

2 *That we muſt patiently ſuffer perſecution and affliction for Religion or Iuſtice ſake: and why?*

3 *That it is a bleſſed thing to ſuffer perſecution for Religion or Iuſtice ſake.*

4 *Of the benefites that the Croſſe or affliction bringeth vnto vs.*

5 That our afflictions are foreseene, and appointed by God, and therefore to be taken in good part.

6 That wee ought not to bee dismaide at persecution, forsomuch as our cause is good.

7 That their estate is very daungerous that neuer suffer affliction.

8 That whosoeuer will bee ashamed of Christ, Christ will be ashamed of him.

9 That worldely pleasure, wealth, &c. shoulde not withdrawe vs from the confession of the trueth.

10 Conscience in religion must not bee dissembled.

11 Against the offence of the yeelding of time-seruers, though they be better learned and wiser then we be.

12 That though the world condemne vs for fooles, and too nice, yet wee must not take the start of profession.

13 That imprisonment for the testimony of a good conscience, is not thral-

dome

dome and bondage, but rather liber-
tie and freedome.

14 That increaſe of torments ſhould not feare vs, but rather comfort vs the more.

15 That God loueth vs neuer the leſſe, though hee ſuffer vs to taſte of his cup, but rather, that he doth loue vs the more.

16 That burning aliue is not ſo extreme a torment, as commonly it is thought to bee.

17 That the patience of the ſaints is not Stoicall indolencie.

18 That we muſt not be diſmaide, though friends forſake vs: and that we muſt not yeeld vnto their vngodly ſug-geſtions.

19 That the pretence of nouriſhing of wife and children (when they haue no other meanes to liue) is no cauſe why we ſhould deny or diſſemble the knowne trueth.

20 *That the Lord will not faile his children in these daies, no more then he did in times past, in the olde Testament, and in the time of the Primitiue Church.*

21 *That we should not be dismayd at the faces, behauior, and maiesty of mortall men.*

22 *Comforts against the dulnesse of spirite, and vnfitnesse to suffer.*

23 *What a great dignitie Martyrdome is. And how we should not think our selues vnworthy to suffer for Christs sake.*

24 *What the enemies of the trueth procure vnto themselues by persecuting and murdering of Gods children.*

THE FIRST Booke of the Resolved Christian.

Chap. I. Of the miserie of Man.

Of the miseries and calamities of this life. Sect. I

IF they be miserable, that a see not their owne miserie: howe much b more miserable are they that are so farre in loue with this mortall and transitory life, that were they sure to liue alwayes in this worlde, they would not set a c poynt by the kingdome of God! These be they, d *whose end is damnation, whose God is their belly, and whose glory is to their shame, which mind earthly things:* These be they, e *whom the lust of the flesh, the lust of the eyes, and the pride of life,* do rather allure to f loue & like this world, than the g pains of euerlasting miseries to come, may cause to abhorre & loathe it: And these be they, who neuer tasted h *how sweete*

a Luc. 16.19
luc. 19.42
b Luc. 6.24,25,26
c Mat. 6.21
luc. 12.19
d Phil. 3.19
e 1. Io 2.16
f 2. Tim. 4.10
g Luc. 16.25
h Psalm. 34.8

sweete the Lord is, nor the i spirituall consolation
and ioy of the godly. k *But as naturall bruit beasts led with sensualitie, and made to bee taken and destroyed, speake euill of those things which they knowe not, and shall perish through their owne imagination.*
l *Oh consider this ye that forget God, lest* he *teare you in peeces, and there be none that can deliuer you.*
m God is true and righteous; if you will not turne, n *he hath whet his sworde, he hath bent his bow, and made it readie:* o *Surely God will wound the head of his enemies, and the hairie pate of him that walketh in his sinnes:* p *The wicked shall turne into hell, and all nations that forget God;* q *neither shal their siluer or gold, be able to deliuer them, in the day of the Lords wrath, but* that they r *shall be deuoured by the fire of his iealousie.* Away then with prophane s pleasure, despise these t vaine delights, & contemne this u wretched worlde: of whose x miserie, y vncertaintie, z frailtie, a changes and chances, not onely the sacred Scriptures doe crie out against, but also many wise and learned Philosophers, though Pagans and Ethnikes, haue left sufficient testimony.
b *The amitie of the worlde is the enimitie of God: whosoeuer therfore will be a friend of the world, maketh himselfe an enemie of God.* c *I haue considered* (saith Solomon) *all the works that are done vnder the Sunne, and beholde, all is vanitie, and vexation of the spirite.* For proofe hereof to insist onely

i 1.Cor.2.14
k 2.Pet.2.12
l Psal.50.22
m Rom.3.2
n Psal.7.12
o Psal.68.21
p Psal.9.17
q Zeph.1.18
ezech.7.19
r Zeph.3.8
s Syrac.19.5
t Eccl.1.2
u 2.Pet.1.4
x 1.Io 5.19
y 1.Thess.5.2
z 1.Cor.7.31
a Iona 2.8
b Iam.4.4
c Eccl.1.14

in

in the beſt creature in the worlde, for whoſe ſake all things were made, to wit MAN, d created after Gods owne image: who when hee had e renounced his former integritie, into what f calamities and miſeries he fell, it is impoſſible to vtter. For Nature being fallen through the offence of the *firſt Man*, and defiled through *Sinne*, the punishment thereof hath redounded vnto all g poſterities the ſeede of Adam; So that Nature, which at the firſt was h made good, perfect, & righteous, is now become ſo i vaine, ſo k miſerable, ſo l fraile, and ſo m corrupt, in as much as the motion left vnto it, tendeth alwayes vnto euill and inferior things.

d Gen. 1. 27
e Gen. 3. 6.
f Rom. 3. 16
g Rom 5. 18
h Gen. 1. 27
i Geneſ. 6. 5
k Iam. 4 9
l Pſal. 62 9
m 1. Cor. 15. 42

Of the miſerable Nature and Condition of Man.

Sect. II

RIppe the whole condition and ſtate of Mankinde, and then you ſhall partely perceiue the frailetie thereof. Man is a made of the earth, b conceiued in ſinne, and c borne to paine. Man is d *euill*, e *wretched*, f *filthie*, g *corrupt and abhominable, doing nothing that*

a Gen. 2. 7
b Pſal. 51. 5
c Iob 5. 7

d Eccl. 9. 3 e Rom. 7. 24. f Iob 15. 16 g Pſal. 14. 1

is good, h *mortall,* i *vaine* and k *wicked,* l *vnprofitable,* m *vanitie, altogether lighter than vanitie,* n *sinfull,* o *miserable,* p *dust and ashes,* q *sowne in corruption, dishonor and weakenesse,* r *deceitfull,* s *naked,* t *subiect to death,* u *dead in sinne,* x *a liar,* y *an hypocrite,* z *an ennemie vnto God,* a creature that a *drinketh iniquitie like water,* ab *pilgrime,* c *grasse,* d *ignorant,* a e *stranger and sojourner,* of f *no continuance,* g *compassed with the snares of death,* h *water spilt on the ground.* i By birth *vncleane,* a k *child of wrath,* a l *worker of iniquitie,* m *an open sepulchre,* n *a worme,* the o *meate of wormes,* p *doung and wormes,* q *depriued of Gods glorie,* a r *winde,* s ignorant of the time when he came into the world, and when he shall depart, a t *beast by his owne knowledge,* u from whom nothing can proceede but that which is corrupt, a x *rotten carkasse,* y in whom there is *no help,* z in whom *dwelleth no good thing.* Man is compared vnto the a *foolish beasts,* to b *grasse,* to a c *floure* that fadeth, to a d *scattered stubble,* to a e *shadowe,* to f *yesterday* and to g *vanitie.* The h *daies of his youth are shortned,* and he is *couered with shame.* i His *helpe is vaine,* k his *thoughts are vaine,* his

h Rom. 6.12
i Psal. 62.9
k Esa. 9.17
l Rom. 3.12
m Psal. 62.12
n 1. Kin. 8.46
o 1. Cor. 15.19
p Gen. 18.27
q 1. Cor. 15.42 43
r Ier. 17.9
ſ Iob 1.21
t Eccl. 9.3
u Ephes. 2.1
x Rom. 3 4
y Esay 9. 17
z Rom. 8.7
a Iob 15.16
b Gen. 47.9
c Esay 40.6
d Iob 8.9
e 1. Chro 29.15
f Iob 14.2
g Psal. 18 5
h 2. Sam. 14.14
i Iob 25.4
k Ephes 2.3
l Luc 13 27
m Rom 3.13
n Iob 25.6
o Esay 51.8
p 1. Mac. 2.62
q Rom. 3.23
r Iob 7.7
ſ Gen. 27.2
t Iere 10. 14
u Gen. 6.5
x Esay 14.19
y Psal. 146. 3
z Ro 7.18
a Psa. 49.12
b Esay 51.12
c Iob 14 2
d Esay 41.2
e Iob 14.2
f Iob 8. 9
g Psalme 62.9
h Psalme 89.45
i Psalme 60.11
k 1. Corinth. 3.20

thoughts

l thoughts perish: His m heart is wicked and deceitful, n ful of euil and madnes. His o beautie consumeth as a moath: his p throat is an open ſepulchre; he vſeth his tongue to deceit, the poiſon of aſpes is vnder his lippes: his q mouth is ful of curſing and bitternes; his r feete are ſwift to ſhed bloud; The s feare of God is not before his eies; he ſhall t vaniſh as the graſſe. The u glorie of man is as the floure of graſſe, that x vanisheth as a ſhadow, the y moath ſhall eate it vp: his z righteouſnes is as filthie clowtes. His a life is short and tedious, it b paſſeth awaie as a trace of cloude, as the miſt, as a c poſt that paſſeth by, d as a ſhippe that paſſeth ouer the waues of the water; as a e bird that flieth through the aire, as an f arrow that is shot, g as ſoone as wee are borne, we beginne to drawe towards an end. h Our name shalbe forgotten in time, and no man ſhall haue our workes in remembraunce. Mans i daies are as the daies of an hireling, as k a ſhadow, as l a winde that paſſeth and commeth not againe, as a m floure of the field, as a n ſpanne long, as a o viſion of the night, as a dreame, they p fade like the leaſe, q ſwifter than the weauers ſhuttle; they are r full of trouble, s full of ſorrow, t vanitie, u deceitfull, x nothing, yea leſſe than nothing: whereuppon Solomon ſayd well, y The dead are better than the liuing.

l Pſal. 146.4
m Iere. 17.9
n Eccl. 9.3
o Pſal. 39.11
p Rom. 3.13
q Rom. 3.14
r Rom. 3.15
ſ Rom. 3.18
t Eſay 40.6
u 1. Pet. 1.24
x Iob 14.2
y Eſay 51.8
z Eſay 64.6
a Wiſd. 2.1
b Wiſd. 2.4
c Wiſd. 5.9
d Wiſd. 5.10
e Wiſd. 5.11
f Wiſd. 5.12
g Wiſd. 5.13
h Wiſd. 2.4
i Iob 7.1
k 1. Chro. 29.15
l Pſal. 78.39
m Pſal. 103.15
n Pſal 39.5
o Iob 20.8
p Eſa. 64.6
q Iob 7.6
r Iob 14.1
ſ Geneſ. 3.17
t Iob 7.16
u Ierem. 17.9
x Eſay 40.17
y Eccl. 4.2

Of

Of the miseries incident to the seuerall ages of Man. Sect. III.

a Iere.20.18

THe Prophet Ieremie crieth out, a *How is it that I came forth of the wombe, to see labour and sorrow, that my daies should be consumed with shame!* How much more cause haue we,

b 1.Cor.15.19
c Rom.3.16
d Psal.51.5

b (miserable creatures) to crie out of our c calamities, who were d conceiued and borne in sin, seeing Ieremy complaineth so much, being

e Iere.1.5
f Psal.62.10

e sanctified in his mothers wombe? Oh f vaine, miserable, and vnhappy Men! Before

g Rom.5.12

we sinne, we are strait g fastened to sinne, and before we can offend, we are fast bound with

h Ezech.18.2

offence. h Did not our Fathers eate the sowre grape, and are not the teeth of the children set on edge therewith? Consider, O Man, from whence thou cameſt, blush whither thou goest, and feare where thou liuest; we are begotten in

i Psal.51.5
k Gen.3.16
l Ephes.6.12
m Wisd.7.3
n Syra.40.1

i vncleanes, brought forth with k throbs and throwes, and nourished in l darkenes: we began our tragedy with m nakednes & weeping; we continue our parts, with n paine and vexation, and with sorrow and miserie wee

o Gen.3.16

must take our farewell; our beginning is o lamentable, our continuance

p Eccl.9.3

p wretched, and our departure greuous. The whol life of man, is beset and encountred with three capitall enemies,

nemies, q Paine, r Care and s Sorrow; paine t pincheth vs, care u consumeth vs, and sorrow x shortneth our daies. There is no age of Man free from affliction and miserie. In his *Birth*; Intollerable is the Mothers paines, and infinite are the Infants miseries; who commeth into the world, crying & weeping, poor, naked, weake and miserable, without speech, knowledge or strength to go: no sooner is the babe borne, but strait he is bound hand and foote, and cast into a cradle as into a prison, prefiguring the seruitude that hee is to suffer.

q Iob 14.1
r Rom.7.24
1.cor.10.12
s Ioh.16.20
t Heb.12.11
u Syra.30.22
x 2 Cor.7.10

Miseries of Infancy.

Then entreth he into *Childhood*, and beginneth to warre with the lacke of reason, and to fight against his owne follie; not knowing what he is, where he is, whence, nor for what he came. Now must hee be kept vnder the feare of the rod, and learne some liberall science, or some mechanicall art, whereby to maintaine his life heereafter.

Miseries of Childhood.

Then commeth *Youth*, rash, headlong, venterous, voluptuous, foolish, prodigall, passionate; In this age he commeth into great dangers, fighting against the desires of the flesh, against fond affections, and vaine imaginations, which cause the mind to wauer, to be vnconstant, and to be carried away with sundry phantasies; In this age hee becommeth a drunkard, a gamster, a quarreller, and oftentimes to be cast into prison, to be hanged, to loose

Miseries of Youth.

looſe his goodes, and to cauſe his Parentes to end their dayes in ſorrow. Then hath hee to encounter with *Manhoode*; to this age is incident the charge of wife & children, the maintenance of family and care of poſterity. Sometimes he is beſieged with deſire and couetouſneſſe, ſometimes with feare to looſe his goods, and other infinit ſuch vanities and afflictions. Then laſtly commeth *Old-age* ſtealing on, vnperceiued, wherein Man receiues many incurable woundes, as baldneſſe, bleared eies, deaf eares, wrinkled browes, ſtinking breath, trembling handes, faint ſpirites, leane cheekes, corruption of ſtomacke, gowty legges, with many more miſeries innumerable, which neuer leaue to vanquiſh the body, to diſquiet the minde, & to wound the conſcience. And thus are wee toſſed all the dayes of our life with griefe, cõpaſſed with cares, and ouer-whelmed with calamitie. Our Infancie is but a dreame; our Childhoode but follie; our Youth madneſſe; our Manhoode a combate; our Age a ſickeneſſe; our Life miſerie; and our Death horror: we lament in the firſt minute, and rue to the laſt moment. Which way can we caſt our eyes, but that we ſhall finde cauſe of lamentation and heauineſſe? If wee beholde the heauens, from thence, for our ſinnes, we were iuſtly baniſhed; If we looke vpon the earth, there we

Miſeries of Manhood.

Miſeries of Old age.

we are imprisoned; on the right hand, we haue the Saints, whose steps we haue not followed; on the left hand, the wicked, whose race wee haue pursued: before vs, wee haue our death ready to arrest vs; behinde vs, our wicked life ready to accuse vs; aboue vs, Gods iustice ready to condemne vs; and vnder vs, hell fire ready to deuoure vs.

Of the miseries of all Estates.

Sect. IIII.

AS Man in respect of his age is a vaine & b miserable, so also is he, and that much more (if it were possible) in respect of the qualitie and condition of his life and calling. For there is no estate, calling or degree exempt and free from vanitie and miserie; all are c vaine, all are d vexed, all are e tormented with worldly tempests, all do f suffer the dolefull blasts of calamitie. Beginne with the stowtest Champion, the mightiest Monarch, the greatest Emperour or Prince that euer liued on the earth, & come down to the poorest wretch, and meanest miser in the worlde, and you shall finde that all, of all sortes, Poore and Rich, Seruant and Maister, Married and Sin-

a Psal. 62. 10
b 1. Cor. 15. 19
c Wisd. 13. 1
d Ioh. 16. 33
e Iob 14. 1
f Eccl. 9. 3

gleman, Subiect and Prince; to conclude, the Bad and the Good, tormented with temptations, tossed with tempests, disquieted with aduersity, and therefore most fraile, most miserable, yea nothing but miserie. The *Poore man*, he is prest with famine and thirst, suppresst with sorrow and heauinesse, and oppresst with colde and needinesse. He is in great disdaine, hee is dispised and contemned, buffeted and scorned; he lieth groueling at the Rich mens feete, and dying at their heeles, as they go in the streets, and yet vnregarded. He is shunned of his brethren, loathed of his friendes, and hated of his neighbours. To aske for Gods sake, he is oftentimes ashamed, if he will not aske, he is pined, and therefore meere necessitie constrayneth him to begge. He accuseth God of vnrighteousnes and parcialitie, because he diuided not the goodes of this world equally: He blameth his neighbour of vnmercifulnesse and crueltie, because he releeueth not his necessitie; he fretteth and fumeth, he murmureth and curseth: whereupon it was saide, g *It is better to die than to begge.* The *Rich man*, he is ouerthrowne in his aboundaunce, hee is puffed vp with vaineglory, hee putteth his trust & confidence in his goodes and wealth, whereupon he braggeth and boasteth: Hee swelleth with pride and disdaine; and yet labour in getting,

Miseries of the Poore.

g Syra 40. 28

Miseries of the Rich.

feare

feare in poſſeſſing, and ſorrow in looſing, doth euer trouble and diſquiet his mind. For h *where the treaſure is, there will the heart be alſo.* The *Seruant*, or *Bondman* is loaden with labor, wearied with watchings, and worne with ſlauery: He is beaten with ſtripes, ſpoyled of his ſubſtance, and burdened with ſorrow. The Maiſters offence is the Seruants paine, & the Seruants fault is the Maiſters prey: If hee haue wealth, he muſt ſpend it at his Maiſters pleaſure, if hee haue naught, then muſt his labour make a painefull purchaſe. O moſt miſerable and irkeſome condition of ſeruitude! i *As the wilde Aſſe is the Lions prey in the wildernes, ſo are the poore men the meate of the rich.* The *Maiſter*, he euer liueth in feare leſt the treacherie of his ſeruants ſhorten his daies. If he be gentle, then is he contemned, if ſeuere, then is he hated; for *Curteſie bringeth contempt, and crueltie breedeth hatred.* The *Singleman*, hee fighteth againſt fond deſires, and fleſhly luſt, for that vnquiet Iebuſite will hardly be reſtrained. k *All men cannot receiue the gift* of continencie, *ſaue they to whom it is giuen.* Satan kindleth the fire of Nature in them with the blaſt of fraile ſuggeſtion, wherby the feeble and weake minde is ſecretly ſawced with amorous deſires, and the body made prone to perdition. The *Married man*, he is at his wits end, as they ſay, euer burning in ielouſie:

h Matth.6.21

Miſeries of Seruants.

i Syrac.13.20

Miſeries of Maſters.

Miſeries of Single-men.

k Matth.19.11

Miſeries of Married men.

sie: feare of loosing his goodes doth vexe him; losse of riches maketh him tremble; and the charge of housholde doth diuide him diuersly. He labors to discharge his wife, to prouide for his children, and to pay his seruants hire: And therefore the burden of wedlocke is greeuous & miserable. The *Subiect*, he dependeth vppon his Prince, hee must be carefull to obey; if his Soueraigne frowne, he must stoop & crowch; he must employ his goodes and his life also, in defence of his King, yea he must becom a martiall man, and liue in a miserable moode, making his onely felicitie, of other mens miserie. The *King*, hee liueth in continuall feare of the treacherie of traitors; hee is set vpon a hill as it were a marke; a small warte deformeth a Princes face, and in a King an errour is desperate; he eateth the bread of affliction, and his drinke is care and sorrowe. Whereuppon an heathen Historiographer maketh mention of a King, to whom the Scepter and Crowne were offered, who before hee wore it, tooke the Crowne in his hand, and beholding it a while, cryed out saying; Oh thou golden Diademe, if man knewe the miseries and griefes which thou bringest, there is none that would stoope to take thee vppe from the grounde! shewing thereby, that the life of Kings is lesse happy, than that of the Subiect and Priuate manne.

Miseries of Subiects.

Miseries of Kings and Princes.

The

The *Badde*, they liue in miserie; l *There is no peace sayeth the Lorde vnto the wicked*. The m worme of conscience shall neuer die, and the light of Reason shall neuer be darkened. As they haue n forsaken God, so hath God o forsaken them, and p delivered them vp into a reprobate sense, that they might do such things as bee not conuenient; for whome the q blackenesse of darkenesse is reserued for euer. The *Good*, they are, as it were, in a continuall furnace, by reason of persecution and crosses, they sustaine r mockes and stripes, fetters and imprisonments, some were stoned, some cut in peeces, some tempted, some slaine with the swworde, &c. Looke Heb. 11. s *Who is weake and they are not weake? Who is offended and they burne not?* To conclude then, t *Great trauell is created for all men, and an heauie yoke vpon the sonnes of Adam, from the daie that they goe out from their mothers wombe til the daie that they returne to the mother of all things.* Behold the miserie of mortall men! behold their vanitie! thought consumeth them, heauinesse harmeth them, pensiuenesse doth possesse them, terror doth turmoile them, feare putteth them out of comfort, horror doth afflict them, affliction doth trouble them, and trouble maketh them sad and heauy. u *If I haue sinned* (sayth Iob) *then thou wilt straightly looke vnto me, and wilt not hold me guiltlesse of mine*

Miseries of the Wicked.
l Esay 48.22
m Esay 66.24 mar.9.44.46
n and 48. deut. 26.65
n Esay 1.2,3 iere.2.5
o Ose.4.6
p Rom.1.24
1.thess.2.11
q Iud.verse 13

Miseries of Good men.
r Heb.11.37,38
s 2.Cor.11.29
t Syrac.40.1
u Iob 10.14,15

iniquitie: if I haue done wickedly, woe vnto me: if I haue done righteouſly, I will not lift vp my head being full of confuſion, becauſe I ſee my affliction.

Of mans three cruell Enemies which further and increaſe his miſerie.
Sect. V

MAn, beſides that he is exiled from Paradiſe, miſerable by nature, and a vnable to ſtir either hand or foote, to get out of his miſerie, haue three cruell enemies, ſauage and bloudie Tyrants, that continually labour to captiuate him in his wretchedneſſe, yea, to bring him from temporall into eternall thraldome: Theſe are the *Flesh*, the *World* and the *Diuell*; the Fleſh earthly and voluptuous, the worlde vaine and curious, and the diuell euill and malitious. Theſe three enemies aſſaile and tempt vs, ſometimes couertly, ſometimes openly, but alwaies malitiouſly. The diuell being the principall Captaine of this curſed crue, truſteth much vpon the help of the Fleſh, becauſe a domeſticall enemie is apter to hurt: The Fleſh alſo hath entred league with the World, being her greateſt friend; and both haue ſhaken hands with the Diuell: and ſo do all

a Epheſ. 2. 1

The three principall enemies of Man.

all three ioyntly conſpire our ſubuerſion. The *Fleſh* being [b] borne and nouriſhed in ſinne, defiled from her beginning, but much more corrupted by euill cuſtome: ſhe eagerly [c] coueteth againſt the ſpirit, ſhe dayly murmureth againſt ſubiection, ſhe ſuggeſteth wickednes, diſobeyeth reaſon, and is not reſtrained with feare. A greeuous combate and great danger it is to wraſtle againſt our familiar foe, eſpecially we being [d] Strangers, and ſhe a Citizen; for ſhee dwelleth in her owne countrey, whereas wee are but pilgrimes and exiled perſons. The *Worlde*, while with [e] pleaſures without it delighteth vs, inwardly it deceiueth vs; it killeth our ſoules while it flattereth our fantaſie: for when it mooueth vs to ſettle our affections in theſe inferiour things, what doth it but perſwade vs, with a golden hooke to fiſh in a filthy puddle, where nothing can be gotten but venomous vermine? and with Syrens ſweete notes wooe vs into the ſalt ſea of perdition? All the fauours and friendly countenances which the worlde doth yeelde, are but the kiſſes of an enemie, that vnder a deceitfull ſweetnes it may ſhrowd moſt bitter poyſon. The *Diuell* that crooked [f] ſerpent, the arch-enemie of man-kinde, vnto the fleſh and the world ioyneth his force; them he helpeth, them he furthereth, them he vſeth, hauing

The Fleſh.
b Pſal 51.5
c Rom.7.21
d 1. Chro.29.15
The World.
e Syrac.19.5
The Diuell.
f Geneſ.3.1

no other desire, businesse, or studie, but to entrap and to destroy our soules. This is hee that speakes suttlely, that temptes guilefully, & deceiues malitiously; he insinuateth euil motions, suggesteth venomous cogitations, and procureth lusts; he stirreth vp broyles, fostereth hatreds, and moueth desires of Reuenge; he beateth vs with our owne staffe, bindeth vs with our own girdle, laboring that our flesh, which was giuen vs for a helpe, might be the cause of our fall and ruine. Great is the hazard in sustaining the continual incounters against the diuells deceitfull guiles; whom not onely his suttle nature, but also the long practise and exercise of his malice hath made craftie. How little cause then haue we to ioy in this life, in which wee haue to struggle hourely, with so mightie, peruerse, and malitious g enemies, which can neuer be so ouercome, but that after a litle respite, they return, and bid vs a new battaile, and that with such varietie and change of forcible temptations, that they put vs in contiuall anguish of mind?

g Ephes. 6. 12

Why God would haue our life to be so miserable as it is. Sect. VI

THe causes of these calamities are many, and of many sortes; but the maine cause is Sinne: a *Man suffereth for his sinne.* Yet the same causes of affliction are not alwayes found to be in the Servants of God, as are in the wicked. To speake nothing in this place of the vngodly sort; God correcteth his children in this worlde, and b prooueth their faith by many and sundry troubles, crosses, afflictions and miseries; partly, that knowing the calamitie & miserie of this present life, they might be c prouoked, the rather speedily to flee to his mercie for succour; and partly, that thereby they might d become like vnto their Master & Head Christ Iesus, and die to sinne, and rise vp to newnesse of life, that hereafter they may e liue and raigne with him eternally. Mothers and Nurces, when they would weane their suckling babes, vse to annoynt their breasts with bitter mustard; euen so doth God powre mustard, that is, miserie, vpon the breasts of this life, vnto which we are so much addicted, to weane vs from it; that knowing the miserie thereof, as by experience we are dayly taught; & considering the same, as of dutie we ought, we

Sinne the cause of miserie.

a Lam.3.39
Iam.1.5

b 1.Pet.1.7
1.pet.4.12

c 1.Pet.5.6
psal.30.7,8

d Colos.1.24

e Rom.8.17
2.tim.2.8

e Iob 31. 24, 25

f Phil. 3. 20

we ſhould withdraw our e truſt from temporalities, and contemne tranſitorie trifles, raiſing vp our hearts to contemplate things more f diuine and heauenly. Mariners, when they ſaile peaceably, the winde being proſperous, the weather ſeaſonable, and the ayre quiet and temperate, doe giue themſelues to banqueting and fables, and being careleſſe, voyde of feare and danger, doe paſſe the time, ſometimes by muſicke and play, ſometimes by reſting and ſleeping: But when a ſodaine tempeſt doth ariſe, then at laſt, doe they call for helpe from heauen, and inceſſantly they crie vnto God for their deliuerie and ſaftie. Euen ſo we, rocked in the cradle of Proſperitie, doe giue our ſelues to idleneſſe and pleaſure, but being ſtricken with aduerſitie, we are warned of our dutie: which may be proued by the examples of g Dauid and h Manaſſes, who in proſperitie offended God greeuouſly, but in aduerſitie liued very godly and vprightly. And this is the reaſon why God would haue vs in this vale of i miſerie, to bee ſo k miſerable, ſo l needie, ſo m poore, ſo n beggarly, ſo o weake, ſo p ſickly, and of no q continuance; to withdraw and alienate our hearts and minds, from the inordinate affections, deſire and loue, of this ſo loathſome a life, that we ſhould ſigh for the kingdome of heauen, as being r ſoiourners

g 2. Sam. 11. 4
2. Sam. 24 10
h 2. Kin. 21. 3
2. chron. 33. 12
i Pſal. 23. 4
k Eſay 51. 21
l 1. Tim. 6. 7
m Apoc. 3. 17
n Iob 1. 21
o Rom. 8. 37
p Pſalme 38. 3
q Iob 14. 2
r 1. Chro. 29. 15

on

on earth, and no Cittizens, wayfairing men, and in continuall s warfare: yet notwithſtanding there are not a few that be vnwilling to leaue this life, and to forſake the world, luſting ſtill like hogges to wallow in myre. But what would theſe do if all our whole life were ſweet and pleaſant? would they then, trow you, exchaunge it for heauen? would they contemne it for Gods ſake? or would they ſay with Paul: t *O wretched man that I am, who ſhall deliuer me from the bodie of this death?* I deſire u *to be looſed & to be with Chriſt.* No, no, they had rather whine after the x fleſh-pottes of Ægypt, then paſſe through the deſart into the y land that floweth with milke and honnie. Oh thriſe happie is that man who viewing theſe worldly miſeries lifteth vp himſelfe aboue himſelfe! And indeede, what comfort can a man reape in that place, that is z gouerned by the Prince of darkneſſe, and (for the moſt part) a peopled with his rebellious and contentious children? VVhere vice is aduaunced, vertue ſcorned, the bad rewarded, and the good oppreſſed? VVhat quietneſſe or contentment can be enioyde where the b paines be infinit, common, and intollerable; the c pleaſures few, rare, and damnable? where d familiaritie breedeth vexation to the mind, enmitie to the body, and daunger to the ſoule? where want is miſerable, plentie full of pe-

s Iob 7.1

t Rom. 7.24
u Phil. 1.23

x Exodus 16.3
num. 11.14
y Exodus 3.8

z Io. 12.31.

a Luk. 16.25

b 1. Iohn 5.19

c Iohn 16.33
d 2. Chro. 20.37

perill, and a man on euery ſide aſſaulted with vnplacable enemies?

Chap. II.

Of Death.

What Death is: and of the neceſſitie thereof. Sect. I

Death, what it is.
a Luke 23.46. acts 7.59
b Geneſis 3.19
c Eſay 26.19
d Rom.6.23

DEath is the ſeperation of the a ſoule from the body, with the diſſolution of the b body vntill the c reſurrection, as a d puniſhment ordeyned of God, and impoſed on Man, for his ſinne. For when God had ſetled Adam in Paradiſe, a place of pleaſure, giuing him ſuch libertie as theſe wordes doe import, e *Thou ſhalt eate freely of euery tree of the Garden*: Yet leſt hee ſhould preſumptuouſly equall himſelfe with his Creator, he gaue him this bridle to champe on; f *But of the tree of knowledge of good and euill, thou ſhalt not eate of it, for in that daie that thou eateſt thereof, thou ſhalt* DIE THE DEATH. Adam had ſoone forgotten this ſaying, *thou ſhalt die*, and harkned vn-

e Geneſis 2.16

f Geneſis 2.17

vnto that lying ſpeech, g *yee ſhall not die.* The h Man gaue eare to the woman, the woman to the ſerpent: they eate of the excepted tree, ſo i the blind led the blind, and they both fel into the ditch. Here lieth the matter a bleeding, this is the old ſore bred in the bone, that will neuer out of the fleſh. O Adam, what haſt thou done? Haſt thou taſted of that fruit whereof God ſaid vnto thee, k *Thou ſhalt not eate of it*? Oh how wert thou bewitched? Thou waſt once in the ſtate of grace, but now thou art in diſgrace: thou wert once the child of God, but now in danger, for ought thou knoweſt, to be the child of the Serpent. God did once care altogither for thee, thou waſt warme without apparell, naked without ſhame, ſatisfied without labour, thy meate was put into thy mouth: but now thou muſt be pinched with cold, and ſcorched with heat, thou muſt trauell hard, and in the l ſweat of thy browes, thou muſt eate thy bread. Whilſt thou keptſt thy ſelfe within thy compaſſe, thou waſt an happie Adam: oh thanke God for that! now beeing in miſerie, thou art accurſed and vnhappie; thanke thy ſelfe, thy ſelfe-will ſinne for that! could not bleſſings allure thee, nor threatnings compell thee to obedience? O thankleſſe Adam! ſweet meate muſt haue ſower ſawce. Thou art ſicke Adam, thou art ſicke vnto death, thou haſt prouoked

g Geneſis 3.4
h Geneſis 3.6
The fall of Adam
i Luke 6.39
k Geneſis 3.17
The miſerable eſtate of Adam
l Geneſis 3.19

prouoked the wrath of God, and caused him to open his cup of curses; thy disease is desperate, and therfore m *Thou shalt die the death*, that double death, the due reward of thy sinne: for thou art become the n sworne seruant of sinne and bondslaue of Sathan. Hee is Gods friend o that fulfilleth his commaundement; but thou Adam, hast broken the commandement; therfore thou art Gods enemie. p *He that committeth sinne is of the diuell*; Thou Adam hast committed sinne; therefore thou art not of God. Hee that sinneth, is the seruant of sinne: Thou hast sinned Adam; Therefore thou art out of Gods seruice. He that is the seruant of sinne, must be payd with the sinnes wages: but thou arte the seruant of sinne Adam; therefore thou shalt die the death; for q *the wages of sinne is death*. O lamentable fall! O pittifull case! the wrath of God ouerrunneth the whole r world for thy disobedience, thy treason hath attainted al thy children, thy whole bloud is corrupted, thy fall redoundeth vnto vs that come of thee. Alas! How shall we doe? Adam is dust, hated of God, and ashamed of himselfe; he is curst, he is sicke for sinne, he is dead, twise dead, subiect to mortalitie, and subiect to eternall damnation: his Children be in the same case. But wo vnto vs, we are so benumed of our sences, that we feele not the sting of Death fixed in our

m Genesis 3. 17

n Rom. 6, 16

o Iohn 14.15

p 1. Iohn 3.8

q Rom. 6.23

The posteriries are guiltie of Adams sinne.

r Rom. 5.12

our fleſh; the impoſtume of ſinne lieth ſo hidden in our hearts, that we thinke our ſelues whole and ſound, as though we ſhould neuer die. Thy incredulous and rebellious brood, O Adam, will not acknowledge their corruption and mortalitie; ſuch, and ſo great is their ſelfe-loue, and pride of heart! Thou art our Father, wee bee thy Children, the Children cannot but beleeue their Father ſpeaking the truth of his own knowlege & experience. Cry out then, O father Adam, teach thy children to know themſelues, blow thy trumpet, command ſilence, tell vs, in what caſe thou ſtandeſt, and what Inheritance thou haſt purchaſed for vs. Thus ſaith your Father, O ye children of Men, conſider his ſayings, liſten, giue eare; s*He that hath eares to heare let him heare.* I Adam the Father of all Nations, was once a free-man, a bleſſed man, the child of GOD; the mercy of God embraced me on euery ſide; in the earth there were bleſſings for me, ingraued as it were, in the hearbs, flowers, and frites; yea, in the heauens & waters I ſaw innumerable tokens of Gods loue towards me: But alas! wretch that I am, when I was in t honor, I forgot my ſelf, I denied God my ſeruice, yea, I obeyed his enemie; and therefore now am I accurſed, and debarred of all my former bleſſings, I am become a bond-man, a

s Matth. 13.9

t Pſalme 49.20

curſed

curſed creature, the ſeruant of ſinne and ſatan. I haue ſinned, I haue ſinned, my ſinnes are infinite; the firſt, Idolatrie, ſecond, Pride, third, Incredulitie, fourth, Contempt of God, fift, the prophanation of Gods name, ſixt, Murther, ſeuenth, Auarice, eight, Theft, ninth, euill concupiſcence, tenth, Ambition, &c. Alas! I ſincke in ſinne, I am aſhamed of my nakednesſe, I tremble at Gods voyce. O Death, O Graue, yours is the victorie! I and my wife are become a curſed couple; yea, not only we, but all our poſterities; we be the roote, they are the braunches, if the roote be bitter, the branches muſt be ſo alſo: we be the fountain, they are the ſpring, if the fountaine be filthy, ſo muſt the ſpring be: Sin and Corruption be the riches that we bequeath vnto our children: Rebellion is the inheritance that we haue purchaſed for them. Such as the father is, ſuch be the children, for we are all of the ſame nature, and haue eaten the ſame u *ſower grape.* x *By one man ſinne entred into the world, and death by ſinne, and ſo death went ouer all men, in whom all men haue ſinned.* There are two kindes of Death, bodily, and ſpirituall. Bodily death (which is called the firſt, becauſe in reſpect of time it goeth before the ſecond) is the ſeparation of the ſoule from the body. y *It is appointed vnto men that they ſhall once die*: *hereupon the Prophet Da-*

The branches of Adams ſinne.

Adams legacies to his children.

u Ezech.18.2
x Rom.5.12

y Hebr.9.27

uid

wid calleth death y *the waie of the whole earth;* z *what man liueth and shal not ſee death?* a *the liuing know that they shall die,* ſaith Solomon. Spiritual Death, which is termed b *the Second,* is the ſeperation of the whole man, bodie and ſoule, from the fellowſhip of God. The firſt is an entrance to death, the ſecond is the accompliſhment of it: the firſt is temporarie, the ſecond is eternall: the firſt is of the bodie onely, the ſecond is of both body and ſoule: the firſt is common vnto all men, the ſecond is proper to the reprobates.

y 1.King 2.2
z Pſal 89. 48
a Eccl.9.5
b Apoc.2.11
apoc.20.14
apoc.21.8
Difference betweene the firſt and ſecond death

Of the vncertaintie of the houre of Death.

Sect. II.

DEath which is moſt a certaine, is moſt vncertaine, in reſpect of the time, of the place, and of the kind of death; for no man knowes, when, where, or how he ſhal die. b *Man knoweth not his time, but as the fiſhes which are taken in an euill net, and as the birds that are caught in the ſnare ſo are the children of men ſnared in the euill time, when it falleth vpon them ſodainly.* c *Go to now, ye that ſaie, to daie or to morrow we will go into ſuch a cittie, and continue there a yeare, and buy, and ſell, and get gaine.* d *And yet*

a 2.Sam.14.14
pſal.45.10
b Eccl.9.12
c Iames 4.13
d Iames 4.14

ye cannot tell what shall be to morrow: for what is your life? it is euen a vapour, that appeareth for a
e Iames 5.9 *little time, and afterwards vanisheth awaie.* e*Behold the Iudge standeth before the doore.* Well may we be compared vnto men scaling the walles of a Beseeged cittie, at whom the cittizens discharging their peeces, encounter their assault with darts, stones, and other munitions, the better to defend themselues, and to offend the enemie; who as they be wounded, fall downe, some from the top, some from the midst, and some at the bottome of the wall; some being wounded with gun-shot, some with darts, and some with stones. Euen so fareth it with the men of this world, who while they labour to clime vp vnto the high state of Honour and Wealth, Death tumbleth them downe, some from the highest degree of honour and riches, some from a middle or meane estate, and some very poore; some in their old age, some in their youth, and some in their infancie. Nothing makes death terrible and tedious, but want of consideration of it; the old man hath it right before him, the yong man hard behind him, and all men dayly ouer them, and yet we forget it. If a man were tied to a stake, at whom a most cunning Archer did shoote, wounding many about him and neere him; some aboue him, some right against him, some vnder him,

What makes death terrible.

and

and the miserable wretch himselfso fast bound that it were not possible for him to escape; would it not be deemed madnesse in him, if in the mean while forgeting his miserable estate, he should fall to bib and quaffe, to laughand to be merrie, as though he could not be touched? Who woulde not iudge such a manne quite out of his wittes, that did not bethink himselfe how we to escape, or if that were impossible, that did not prepare himselfe vnto death? And are not we to be accounted stark mad, who know that the most expert Archer that euer was, or can be, euen God himselfe f *hath bent his bow and made it readie.* Yea he hath sent his darts of death already, vnto them that are aboue vs, that is, vnto our ancestors and elders; and now one while he shooteth at them that be right against vs, that is, our Equalls in age; another while he hitteth very neere vs, when he taketh away our Fathers, Mothers, or Brethren; on the right hand hee woundeth our friendes, on the left hand our ennemies, and vnder vs such as be yonger then we: If among so many arrowes of death, we leade in the meane time a wicked life, as though we should euer escape, who would not say, that we were Lunatique and Mad-men? like one that would go into a Tauerne, and call for wine in great quantity, and there quaffe and carowse, hauing neuer a

f Psalme 7.12

pennie in his purſe to paye the reckoning? Oh then, let vs remember that we are faſt bound vnto the ſtake of mortalitie, that it is not poſſible for vs to eſcape the darts of death: but that one time or other, we ſhall be deadly wounded, though we eſcape for a ſhort time! God would haue the houre of our death hid from vs, that being vncertaine when to depart this life, we might at all times be found ready to die. Therefore a good chriſtian ought alwaies to acknowledge the goodneſſe of God, to turne from his ſinnes, and not to deferre his conuerſion vntill the houre of death, g *Watch therefore* (ſaith our Sauiour) *for ye know not what houre your Maiſter will come.* Is there any that knoweth better, what we haue to doe, then he that is the h Iudge of our cauſe? Weigh his reaſon, becauſe you know not the houre when your Maiſter will come, therefore watch euery houre; becauſe you know not the day, watch euery day; becauſe you know not the weeke, watch euery week; becauſe you know not the moneth, watch euery monneth; becauſe you know not the yeare, watch euery yeare: for though you do not certainly know when God will call for you, yet be ye ſure that he will do it ſometimes. Kings and Captaines doe ſet continuall watch and ward, to guard their frontier townes and caſtles againſt the inuaſi-

g Mat.24.42 marke 13.35 luke 12,40

h Iohn 5.22 mat.16.27

ons

ous and incursions of the enemies; for no other cause, but only for that they do not know when their enemies will giue the assault: and ought we to be lesse carefull for the castle of our soules, then they for their earthly castles, considering that herein consisteth the saluation or damnation of our soules for euer? Let vs i watch therefore continually (as Christ counselleth vs) to the end we be not vnprepared, k *Remember that Death tarrieth not, and that the couenant of the graue is not shewed vnto thee.*

i Luke 12.40

k Syrach 14.12

That death is to be desired of the godlie.

Sect. III

WHat Sailer, hauing escaped the dãger, of the tempestuous and boisterous waues of the Sea, reioyceth not when hee commeth to the desired hauen where he would be? What Traueller, hauing passed many daungerous wayes, is not glad when he drawweth neare towardes his owne country? And we being wayfaring men, a *pilgrimes*, and meere b *strangers* in this world (as is c before declared) should reioyce and be merrie drawing towards that ioyfull eternall

a Genesis 47.9
b 1.Chro.29.15 hebr.11.13
c Cap.1.Sect.2

d 1. Thes. 1.7
apoc. 14 13
e Exodus 3.8
num 13.27

f 1. Pet. 1.4
g Hebr 4.3.9
h Psalme 16.11
i Hebr. 9.27
k Hos. 13.14
1. cor. 15.54,57

That death bringeth vnto the faithfull great profite.

First,

Because it freeeth vs from paine

d *rest* prepared for vs before all worldes. The é children of Israel could not enioy the promised land flowing with milke and honny, till they had passed ouer the riuer Iordan; and we cannot come to our f *inheritance*, to our eternall g rest and h pleasure, vntill we passe the narrowes of i death. What is death then, to a christian man, but the k passage and way that leadeth from prison to libertie, from miserie to happinesse, and from bondage to blessednesse? Great are the profits, and infinite are the commodities, that death bringeth vnto the faithful. 1. It setteth our soules at libertie and deliuereth them from infinite calamities, from errour, sorrowes, griefes, troubles, anguishes, dreames, feares, passions, suspitions; beside sin, ignorance, envie, hatred, distrust, ambition, and from other the like tribulations and afflictions, that dayly disquiet, torment, and vexe our soules, whiles they are weakened in the loathsome prison of our sinfull, mortall and corruptible bodies. It deliuereth also our bodies from infinite and innumerable dangers, whervnto they are subiect as well on sea as land, as in any other place whersoeuer they conuerse; from all aches, paines and diseases, as feuers, consumptions, &c. which doe weare and consume vs with intollerable & fearful griefes, from the paine & necessitie of trauelling & labo-

bouring; and finally, from that perplexitie that we haue to ſearch and to ſeeke after the means how to be nouriſhed, clad, lodged, and prouided of all thoſe things that are needefull to maintain this miſerable life. 2. It diſchargeth and putteth vs out of all danger of ſinning any more, and of being tempted of the diuell, of the world, & of our own luſt, concupiſcence, inborne-corruptions, and rebellions of the heart, which neuer ceaſe to prouoke vs to the doing of euill, which inceſſantly ſtir vs vp, to offend God, and ſo to procure vpon our ſelues the curſes o f the law. What a miſerie it is, to be in ſubiection to ſinne on this manner, appeareth by earneſtneſſe and feruencie of Paul, who with great zeale and vehemencie, with deepe ſighs and grones, deſired of God, that he might be l deliuered from that pricke which wounded his fleſh, which was the angell of Satan that did buffet him. And after the long and lamentable m complaint that he made of the law that was in his members, ſtriuing againſt the law of his ſpirit, and leading him captiue vnto the law of ſinne, he burſteth into this patheticall exclamation, n *O wretched man that I am, who ſhall deliuer me from the body of this death!* If a man would inuent a torment for ſuch as feare God, and deſire to walke in newneſſe of life, and to haue part in the o firſt

Secondly, Bicauſe it diſchargeth vs from offending God.

l 2.Cor.12.7,8

m Rom.7.14 to the 23

n Rom.7.24

o Reuel.20.5,6

Resurrection, he cannot deuise a greater then this tryannie of sinne to be exercised, tormented, and tempted with this vnhappie Iebusite, the rebellion of his owne flesh. O happie therefore and blessed death, that discharged vs from such a cumbersome, cruell, and yrkesom bondage! 3. It deliuereth vs from the company of them that are p *louers of their owne selues, couetous, boasters, proud, cursed speakers, disobedient to parents, vnthankeful, vnholy, without q natural affection, truce breakers, false accusers, intemperate, fierce, no louers at all of them that are good;* r *Traitors, headie, high minded, louers of pleasure more then louers of God: hauing a shew of godlinesse, but haue denied the power thereof.* Who can expresse what a miserie it is to be enclosed and enuironed with the professed and sworne enemies of the Gospel of Christ Iesus, and of his church; which are accursed goates, dogges, Woolues, Rauens, Kites and Cormorants, despising God and his graces, curious persons, rash, outragious, prophane, blasphemers, hauing neither faith nor feare, law nor conscience to represse and restraine their malice? What a torture is it to a godly mind, to liue in the middest of such a frowarde and peruerse generation, to be an eie witnes of their abhominable impietie, to be an eare-witnes of the abominable blasphemies, they belch & breath out

Thirdly, Because it separateth vs from the company of the wicked.

P 2. Tim. 3.2
q 3
r 4
s 5

out againſt the maieſtie of God? Would not this ſight and ſenſe make a man weary of his life? Would not he ſay with Dauid, t *Woe is me that I remaine in Meshech, and dwell in the tents of Kedar.* u *My ſoule hath too long dwelt with him that hateth peace.* *Elias* ſeeing the idolatrous practiſes of the Iſraelites, and the ſtrange cruelties of *Achab* and *Ieſabel* againſt the prophets and ſeruants of God, went apart into the x Wilderneſſe and *deſired to die.* 4. It preuenteth the miſeries that are to come. y *The righteous perisheth and no man considereth in his heart, and mercifull men are taken away, and no man vnderstandeth that the righteous is taken away from the euill to come.* *Paul* ſaith, that ſome are z aſleepe that they might not be condemned with the world. So a *Iosias* was taken away that his eies ſhuld not ſee all the euil that was to come. 5. It giues an entrance to the ſoule, that it may come into the preſence of God, and ſee him b *face to face*, and Ieſus Chriſt in his glory, which ſight ſo rauiſheth the Angels, & all the bleſſed ſpirits in heauen, that they deſire nor can wiſh for any more ioy or contentation but onely in that. c *In thy preſence* (ſaith the Prophet) *is the fulneſſe of ioy, and at thy right hand there are pleaſures for euermore.* If to heare and ſee king Solomon were thought ſo great a matter, that the d Queen of Saba hauing a trial of his wiſ-

t Pſalme 120.5
u 6
x 1.King.19.4,5
Fourthly, Becauſe it preuenteth the miſeries to come.
y Eſay 57.1
z 1.Corinth.11 30,32
a 2.Kin.22.20
Fiftly, b Becauſe it is the gate that letteth the ſoule in into heauen.
b 1.Cor.13.12
c Pſal.16.11
d 1.King.10.3

dome,

dome, and e noting the comly order, and great port of his house, being as it were rauished & besides her selfe, brake out into these words: f *Happie are thy men, happie are these thy seruants, which stand euer before thee and heare thy wisedome.* What a thing shall it be to behold the glorious g *face* of God, that euerlasting h *wisedome*, that infinite i greatnesse, inestimable k beautie, and to enioy the same for euermore? The consideration of this ioy, made Paul to say, l *I desire to be dissolued, and to be with Christ.* And thus it is manifest that we ought not to feare death, but to desire it rather, to be thankfull to God when it shall please him to send it vs, to embrace it willingly, & to reioyce; considering on the one side, the miseries, griefes, and displeasures of this life, from whence it deliuereth vs; and on the other side, the comfort, ioy, & contentment of the euerlasting life whervnto it leadeth vs. Wherevpon Solomon saith, m *the daie of death is better then the daie that one is born.* And an heathen Philosopher could say, O ignorant men of their own misery! why praise ye not death, as the best inuentiō of nature? which bringeth felicity, expelleth misery, finisheth & endeth the labors & toyles of age, preuenteth the perils of youth, to many is a remedy, to some a wish, and to al an end: which deserueth better of none then of him to whom it commeth before it be called for. Cha.

e 1. Kings 10.5

f 1. Kings 10.8

g Exodus 33.20
h Psalme 147.5
i Deut. 10.17
k Psalme 45.2

l Phil. 1.23

m Eccles. 7.3

Chap. III.

The Causes why man doth feare Death.

HE which counteth his happinesse and felicitie, in the fruition of worldly things, greatly feareth Death, as that which depriueth him of his pompe & preferments, of his honors and high calling; robbeth him of his iewels and treasures, of his riches and possessions; spoileth him of his pastimes and pleasures, of his ioy and merriments; exileth him from his countrie and friends, from his wife and children; and vtterly bereaueth him of all his worldly wishes, and hearts delight. Which *Syrach* noting, sayd: *O Death, how bitter is the remembrance of thee, to a man that liueth at rest in his possessions, vnto the man that hath nothing to vexe him, and that hath prosperitie in all things!* Many likewise doe stand in feare of Death, when they call to mind and consider, that they must suffer those most strange and intollerable pangues and agonies in the flesh, commonly comming before, or at least accompanying death, whensoeuer it commeth.

Death feareful vnto the voluptuous worldling

a Syrach 41.1

Death painefull vnto the healthfull and faint-hearted.

Others

Death terrible vnto the doubtfull and wauering man.

Others also stand in awe of death, because they are destitute of firme hope, of true and stedfast faith. They behold death in the mirrour of the Law, where it sheweth it selfe vnder a most terrible shape, like a Sargeant armed with the anger of God, and the curses of the Lawe, comming to arrest and to cite them to appeare before the tribunall seate of God, to heare the dolefull sentence of damnation, denounced against the wicked transgressors of Gods Law. Which fearefull apprehension of death, surchargeth many, and presseth them downe into the bottomlesse gulfe of desperation. And finally, death is dreadfull and fearefull vnto many, by reason of their guiltie consciences: For as the Apostle saith. b *Tribulation and anguish shall be vpon the soule of euery one that doth euill,* c *their conscience bearing them witnesse.* When the incorrupt Iudge commeth to iudge sinners, although any man would neuer so faine, hide and conceale his sinnes and enormous deedes from men, yet can he neuer hide them from his owne conscience, accusing and crying out vpon him, night and day, at home and abroad, shewing vnto him the greatnesse of his offences, and the grieuousnesse of the punishment due vnto the same. Hereunto also doth concurre the iudgement of God, and the feare of hell-fire, which causeth the remembrance of

Death horrible vnto the wicked and faithlesse.

b Rom. 2 9

c Rom. 2. 15

of death to be bitter vnto worldly men. d *We must all appeare before the iudgement seate of Christ* (saith Paul) *that euery man may receyue the things which are done in his body, according to that hee hath done, whether is be good or euill.* And Christ saith: e *Of euery idle word that men shall speake, they shall giue accompt thereof at the day of iudgement.* f *And they shal come forth that haue done good, vnto the resurrection of life, but they that haue done euill, vnto the resurrection of condemnation.* g *And these shall go into euerlasting paine, and the righteous into life eternall.* So then wee see 4. causes why worldly men feare death. First, the losse of their honours, riches, pleasures, and friends. Secondly, the painefull pangues which come before, or accompany death. Thirdly, want of faith and hope. Finally, their guiltie consciences, and feare of Gods iudgements and punishments

d 2.Cor.5.10 rom.14.10

e Mat.12.36

f Iohn 5.29 dan.12.2

g Matth.25.41

Chap. IIII

Of the first Cause that maketh Death fearefull to a worldly man, which is the losse of honors, wealth, pleasure, &c. And the remedies against the same.

How

How farre we ought to be addicted vnto the worlde.

Sect. I

Man is a Creature endued with a reasonable soule, (a Soule of noble substance, of exceeding beautie, inspired by the a Father, redeemed by the b Sonne, sanctified by the c holy Ghost, and beautified with the d image of the whole Trinity; a Soul created, to liue with angels, to enioy the loue and fellowship of an eternall Spouse, to be a Citizen of heauen, to inherite a kingdome, and euerlastingly to triumph in royall dignitie) to the end, that hauing a celestiall beginning and heauenly originall, hee should despise and sette light by these e inferior and terrestriall things; and that his f minde beeing by nature loftie, should not be depressed with the waight and burden of g earthly and base drugges: but hauing his eyes shut, and his eares deafe, against these worldly vanities, should (contemning, or rather forgetting all humane toyes) lift vp his heart, and with his cogitations and affections be h conuersant in heauen. As for the world, that at the i beginning, cheereth, enricheth, and

a Genesis 2.7
b 1. Pet. 1.19
c 1. Cor. 6.11
d Genesis 1.26
e Matt. 6. 19,20
f 1. Iohn 5.20
g Coloss. 3.1
h Philip. 3.20
i Iohn 15.19

and honoreth his friend, & in the [k] end leaues him, poore, miſerable, and in a damnable eſtate, (much like a Peacocke, that with the ſtately fanne he maketh of his owne feathers, adorneth his fore-parts, but leaues his hinder-parts naked and vnſeemely) man is but a [l] trauelle therein, and no dweller. We are [m] ſtrangers and way-faring men, as it were in common tents or Innes: for our whole life is nothing elſe then a [n] way or courſe vnto death: wherefore as trauellers, if peraduenture by the way, or in their lodging, they meete with any profitable ſpoile, ſtraightway they refuſe and reiect it, as ſuperfluous, and too heauie a burden for them to beare: if they come to any place of pleaſure or paſtime, they ſet light by it, and depart, their neceſſary affaires requiring haſte in their iourney: and on the other ſide, if they light on an ill Inne, or lodging, where they are badly entertained, they patiently forbeare it, knowing they muſt depart the next day after, where they ſhall be better vſed, in an other place. Euen ſo ought we to be [o] addicted to the loue of theſe worldly honors, poſſeſſions and pleaſures; and to care for no more wealth and goods, then what is neceſſary, for our iourney and voyage; the reſt we ought vtterly to [p] neglect as ſuperfluous, and too heauy a burden for vs to beare, or rather we ought to

k 1.Cor.6.2

l Geneſis 47.9
m 1.Chr.29.15
hebr.11.13

n Wiſd.5.13

o Pſalme 62.10
1.corint.7.31

P 1.Ioh.2.15,16
iames 4.4

to contribute them with our fellow-trauellers, who are in neede and miserie amongst vs: neither let vs giue eare to the inticing q pleasures of this world, lest they trouble vs in our course; so shall we trauell peaceably, without care and trouble, and at last, arriue at that honorable hauen, where we tend vnto.

q Phil. 3.8
Syrach 19.5

A remedie against the temptation of worldly honors and preferments.

Sect. II

THe world is couched in a wickednesse, and drenched in sinne, it b *passeth away and the luftes thereof:* c *if any man loue the world, the loue of the Father is not in him*; because d *the amitie of the worlde, is the enimitie of God, whosoeuer therefore will be a friend of the world, maketh himselfe an enemie of God.* But we e *are not of the world*, to the end we should not be enwrapped and enfolded in the same condemnation with the world. The Diuell is the f Prince of this world, therefore if we loue the world, and the things that are in it, we are subiects and slaues vnto the Diuell. Wee can not be the Seruants of Christ vnles the g world be crucified vnto vs, and wee vnto the world.

a 1. Iohn 5.19
b 1. Iohn 2.17
c 1. Iohn 2.15
d Iames 4.4

e Iohn 15.19
They that dote vpon the world are the slaues of Satan.
f Iohn 14.30
Iohn 16.11
g Galat. 6.14

O then, let vs vvith the Apoſtle eſteeme of the world, and all the glory and honour of it, but as h *loſſe and dongue!* Let vs i *ſeeke thoſe things which are aboue, where Chriſt ſitteth at the right hand of God!* Our k heart ought to be where our treaſure is; and where is our treaſure but in heauen? Our l *life is hid with Chriſt in God;* m *in whom are hid all the treaſures of wiſedom and knowledge.* O let vs not ſell our birthright, for a meſſe of potage, as n Eſau did! Let vs eſteeme more of the holy Land, then of the o fleſh-pots and onyons of Egypt. Is it not better to be p nouriſhed in the houſe of our Father with the bread of Angels, then vvith the q Prodigall-child, to liue among ſvvine, vvith ſhales and huskes? Is it not better to be ſaued with r Lot, in running out of Sodome, then with s Lots vvife, luſting and longing after infamous and filthie pleaſures to periſh? t *Vnderſtand then yee vnwiſe among the people; and yee fooles, when will yee be wiſe?* How long will ye take u light for darkeneſſe, and darkeneſſe for light? ſovvre for ſvveet, and ſvveet for ſovvre? good for euill, and euill for good? x *That which is highly eſteemed among men, is abhomination in the ſight of God.* We muſt not therefore be ſorrovvful or agrieued, to leaue the honours and promotions of this vvorld, vvhich cauſe vs to prouoke God, to diſdaine our neighbours, and to forget our

h Philip.3.8
i Coloſſ.3.1
k Mat.6.21
l Coloſſ.3.3
m Coloſſ.2.3
n Gen.25.34
o Exodus 16.3 num.11.14
p Iohn 4.10
q Luke 15.16
r Geneſis 19.16.
s Geneſis 19.26
t Pſal.94.8
u Eſay 5.20
x Luke 16.15

ſelues, yea, to worſhip and adore the diuell, who euer kiſſeth where he meaneth to kill, giuing his gueſts a draught of deadly poiſon in a golden cup, and in a ſtately ſhip wafting his paſſengers vpon the rockes of eternall ruine. The pleaſant ſauour of the cup inuiteth, but the ſweete taſte of the poyſon choketh. The diuell like an Eagle houereth in the ayre, as though his onely delight were to view the Sunne, and to looke towards heauen; whereas in deed, he is a greedy kyte, bearing a rauening minde, that hath his eyes alwayes fixed vpon the earth, watching his time when he may beſt ſeize vpon his prey. He is much like a Thiefe, who when by open violence he can not catch his bootie, ſeeketh by ſhrowding himſelfe in the vallies, buſhes, and darkeneſſe of the night, to take the poore traueller vnprouided, and ſo to ſpoile him of his goods: ſo the diuell when he ſeeth, that by open purſuit, he cannot ouerthrow vs, he couertly coucheth himſelfe, in the ſhadowes and briars of worldly honors, and other delightſome allurements, thereby to entrap vs, ere wee eſpie his traines. Worldly Honor is one of the principall ſnares whereby he inueigleth our ſoules, which ſurely cannot be deſired of Gods children, becauſe it is giuen vnto the wicked for wicked cauſes: ſo y Balac a wicked king, thought to promote

y Num. 24. 11

mote Balaam a wicked Prophet, vnto honor, for his wicked cursing and falshood. 2. Because it is not durable, being founded vpon the false foundation of inordinate loue or lucre; so z Ahashuerosh honoured Haman the Agagite; and 3. because it is damnable, causing him that is so * honoured, to be blinded, to be ingratefull, and to forget himselfe. Bucephalus the horse of Alexander the great, so long as he was naked, woulde suffer any man to backe him; but if he were furnished with the royall saddle, bridle, and other furniture, then grew he so proude, that no man might ride him but the King: so many, who in their meane calling were modest, humble & vertuous, by increase of honor, haue changed their modestie into arrogancie, their humilitie into pride, and their vertues into vices: so that worldly honor, may well be reamed; The Chaire of Iniquitie.

z Hester 3.1

Magistratus virum indicat

* Psal.49.18, 20

A remedie against the temptation of worldly riches and wealth.

Sect III

WOrldly wealth, is not a the true riches of Gods children, nor the b inheritance that Iesus Christ hath purchased for them: for his c kingdome (which

a 2.Cor.6.10

b 1.Pet.1.4

c Iohn 18.36

is the riches which we expect) *is not of this world*, but spirituall and heauenly. *Iesus Christ* is
d Matth. 27. 11 dKing of this Kingdome; but what temporall goods hath he purchased or possessed, being in this world; whereas he had not so much, as the
e Matth. 8. 20 little ebirdes and foxes had? hee had neither nest, nor hole to hide his head in. And the *Apostles*,
f Matth. 19. 28 who are the fPeeres and Princes of this Kingdome, what reuenues or possessions had they in this world? Peter said vnto the lame
g Acts 3. 6 creeple, g*Siluer and gold haue I none.* Paul also
h 1. Cor. 6. 10 saith, we are h*as poore, and yet make manie rich, as hauing nothing, and yet possessing all things.* So
i Apoc. 21. 7. &c then, i the glory, the power, the estate, the riches, the wealth, the pleasures, the peace, and all the felicitie wherewith God enricheth his
k Iohn 18. 36 children, are not k earthly and corruptible,
l Matth. 6. 19 subiect vnto l theeues and rust; but
m 1. Cor. 5. 1 m heauenly, spirituall, and durable, which God giueth vn-
n Esay 55. 1 to vs n *freely, without money*, or any thing else. These are the goods which we are to esteeme, and to make much of; the Grace of God, our Adoption, Faith, the Word of God, Hope, Loue, Patience, Humilitie, and especially the
o Philip. 3. 9 o Righteousnes of Iesus Christ, which is the Fountaine, from whence all the rest of Gods graces, fauors and blessings, that he bestoweth vpon vs, do flow, and are deriued vnto vs: this
p 1. Cor. 1. 30 is our wealth, our chiefe felicitie, and p end of

our

our bleſſedneſſe. As for worldly riches, Ieſus Chriſt affirming that they q choake the good corne of Gods word, inſinuateth that they are like a wanton ſtrumpet, who by her beautie allureth men to luſt after her, and depriueth ſuch as giue themſelues to enioy her, of all vertue, honor, & honeſtie; and like vnto wine, which by the ſweetneſſe thereof enticeth man to exceſſiue drinking, yet withall, it taketh the man from himſelfe, that is, it bereaueth him of his ſenſes and reaſon. As thoſe mountaines that containe mines of gold and ſiluer, are otherwiſe barren and vnfruitfull: ſo they that haue riches, and vaines of gold and ſiluer, are barren and vnprofitable to the ſeruice of God and man; for riches do breede r pride and arrogancie, pleaſures and pompe, contempt of others, and forgetfulneſſe of God. They may be compared to wild beaſts, whom a man can hardly take, and when he hath taken them, he muſt take great care how to keepe them from doing miſchiefe. They are as pleaſant wine to a drunkard, and as a ſword in a madde mans hand, to vſe rather to hurt, then to do good. s *He that maketh haſte to be rich, ſhall not be innocent*, ſaith Salomon; for as thornes are hardly gathered without pricking of the hands; ſo cannot riches without wounding of the conſcience. As he that trauaileth in the raine, ſhal

q Matth.13.22

r Luke 12.19

s Prou.28. 20

hardly eſcape wetting, or hee that walketh in the Sunne eſchew heate; ſo it is almoſt vnpoſſible for a rich man to auoid vice and corruption by his riches: whereupon Chriſt ſpeaketh, t *How hardly do they that haue riches enter into the kingdome of God!* and, though hee expoundeth this ſpeech afterwardes, ſaying, u *Children, how hard is it for them that truſt in riches, to enter into the kingdome of God!* Yet hee addeth x *It is eaſier for a cable-rope to go through the eie of a needle, then for a rich man to enter into the kingdome of God*: declaring how difficult it is for a rich man to eſcape confidence in his riches, and conſequently to enter into the kingdome of God. Wherefore then ſhould we be ſo loath to forſake thoſe things, which are ſo farre from giuing contentment, and making vs happie, that contrariwiſe they engender a thouſand ſorrowes and cares, and ſo make vs moſt miſerable & wretched? O let vs take no more care, but for what will ſerue our turne for y food and rayment, hauing alwaies in mind the parable of him that ſaid z *Soule, thou haſt much goods laid vp for manie yeeres, liue at eaſe, eate, drinke, and take thy paſtime:*

t Mtike 10. 23

u Marke 10. 24

x Marke 10. 25

y 1. Tim. 6. 8

z Luke 12. 19

who for putting truſt in his riches, is iuſtly condemned.

An

An other Remedie against the same Temptation.

Sect. IIII.

MOreouer, we must consider, that these a riches & worldly possessions, which we loue so heartily, be not our owne proper goods, but lent vs; ouer which we are b Bayliffes and Stewards, and not Lords and Masters: which when the time of our stewardship is expired, c others must dispose and rule. For God d *created heauen and earth*; e *the earth is the Lords, and all that therein is, the world, and they that dwell therein*: Therefore God himselfe is the true and proper f owner of our riches and possessions, and wee, the inhabitants of the earth, are the Bayliffes and Tillers of the same. And lest men shoulde suppose, that the earth becommeth fruitfull by their manuring, and husbandrie, it bringeth forth nothing g without the dewe of heauen and raine. Whereupon, to bring vs to the acknowledgement hereof, God h required of the children of Israel, the first fruites of the land, which he had giuen them; thereby signifying, that hee himselfe was the proper Lord of their wealth and possessions, and that they were the rulers

a Prou. 22.2
1. Sam. 2.7
b Luke 16.2
c Psalme 109.8
d Genesis 1.1
e Psalme 24.1
f Gen. 14.22
g Psalme 147.8
h Leuit. 23.10
deut. 26.10

and disposers of the same vnder God. Now then, seeing these i riches are not our owne proper goods, we must further acknowledge, that we must be k accountable for the least farthing which we haue receiued of God; after what maner we came by it, how and to what vse we haue bestowed and spent it? They that haue receiued most, must make the greatest accompt, and of those that haue receiued least, the accompt shall be lesse. This doctrine is plainely declared, in the parable of the l *Richman*, and the *Steward*; wherein is shewed, that no man, of what state or condition soeuer hee be, is Lord of his owne riches or substance, but the steward and disposer of it, accountable vnto God for all things: for at the day of iudgement, euery man shall heare this voyce speaking vnto himselfe, m *Giue accompt of thy stewardship*. Wherefore it behoueth men, so to possesse their riches, that their riches n possesse not them, and so to dispose of themselues, that they be as ready and as willing, to o leaue them, as to receiue them; and to p blesse the name of the Lord, as well in the one as in the other, as Iob did. *Looke lib. 2. chap. 5. Sect. 9.*

i Iob 1.21

k Luke 16.2

l Luke 16.1

m Luke 16.2

n Psal. 62.10

o 1. Cor. 7.30,31

p Iob 1.21

Testimo-

Teſtimonies out of the word of God, againſt the vanities of worldly wealth. Sect. V

IOb, *He hath deuoured ſubſtance, and he ſhall vomite it, for God ſhall draw it out of his belly.* Iob 2.15

If I had made gold mine hope, or haue ſayd to the wedge of golde, Thou arte my confidence: If I reioyced becauſe my ſubſtance was great, or bicauſe mine hand had gotten much. This alſo had bin an iniquitie to be condemned, for I had denyed the God aboue. Iob 31.24 25 28

Naked came I out of my mothers womb, and naked ſhal I returne thither. Iob 1.21

When the rich man ſleepeth, he ſhal not be gathered to his fathers. Iob 27.19

Dauid, *Be not vaine, if riches encreaſe, ſet not your heart thereon.* Pſalme 62.10

They truſt in their goodes, and boaſt themſelues in the multitude of their riches. Pſalme 49.6

themselues in the multitude of their riches. Yet a man can by no meanes redeeme his brother, hee cannot giue his raunsome to God.

7

Prouer. 10.2 Solomon, *The treasures of wickednesse profite nothing. Riches auaile not in the day of wrath. He that trusteth in his riches shal perish.*

Prou. 11.4

28

Prou. 15.16 *Better is a little with the feare of the Lord, than great treasure, and trouble therewith.*

Prou. 20.21 *An heretage is hastily gotten at the beginning, but the ende thereof shal not be blessed.*

Prou. 28.6 *Better is the poore that walketh in his vprightnesse, than hee that peruerteth his*

Prou. 28.20 *wayes, though he be rich: he that maketh haste to be rich, shal not be innocent.*

Vanitie of vanities, all is vanitie.

Eccles. 1.2

Eccles. 5.9 *He that loueth siluer, shal not be satisfied with siluer, and he that loueth riches, shalbe without the fruit thereof: This also is vanitie. There is an euil sickenes that I*

12

haue

haue ſeen vnder the Sun, to wit, riches reſerued to the owners therof for their euil.

Ezechiel, *They ſhal caſt their ſiluer in the ſtreetes, and their golde ſhal be caſt farre off: their ſiluer and their golde cannot deliuer them in the day of the wrath of the Lord, they ſhal not ſatisfie their ſoules, neither fil their bowels, for their ruine is for their iniquitie.* Ezech.7.19

Amos, *They know not to doe right, ſaith the Lord, they ſtore vp violence and robbery in their palaces.* Amos 3.10

Woe to them that are at eaſe in Tſion, and truſt in the mountaines of Samaria. Amos 6.1

Micah, *Are yet the treaſures of wickedneſſe in the houſe of the wicked? and the ſcant of meaſure which is abhominable?* Micah.6.10

Zephaniah, *Neither their ſiluer, nor their golde ſhall bee able to deliuer them from the day of the Lordes wrath.* Zeph.1.18

Ieſus Chriſt, *Lay not vp treaſures for your ſelues vpon the earth, wher the moth and canker corrupteth, and where theeues digge* Matth.6.19

digge through and steale. But lay vp treasures for your selues in heauen, where neither the moath, nor canker corrupteth, and where theeues, neither digge through nor steale.

24 *You cannot serue God and Riches.*

Matth. 19. 23 *A rich man shal hardly enter into the*

24 *kingdome of heauen. And againe I saye*

Marke 10. 24, 25 luke 18. 24, 25 *vnto you: It is easier for a cable rope to go through the eie of a needle, than for a rich man to enter into the kingdome of God.*

Marke 4. 19 matth. 13. 22 luke 8. 14 *The cares of this world, and the deceitfulnesse of riches, and the lustes of other things enter in, and choake the word, and it is vnfruitfull.*

Luke 6. 24 *Woe bee to you that are rich, for you haue receiued your consolation.*

Luke 12. 15 *Take heede and beware of couetousnes; for though a man haue aboundance, yet his life standeth not in his riches.* Read the parable folowing in the same place, and thinke on it.

I. Cor. 7. 29 Paul, *And this I say, Brethren, be-*

cause

cauſe the time is ſhort, hereafter that both they which haue wiues, bee as though they had none: And they that weepe, as though they wept not, and they that reioyce, as though they reioyced not: and they that buy, as though they poſſeſſed not. And they that vſe this world, as though they vſed it not: for the faſhion of this worlde goeth away.

We brought nothing into the world, and it is certaine that we can cary nothing out. Therfore when we haue food & raiment, let vs therewith be content. For they that wil be rich, fall into temptation and ſnares, and into many fooliſh and noyſome luſtes, which drowne men in perdition & deſtruction. For the deſire of money is the roote of all euill. 1.Tim.6.7

Charge them that are rich in the world, that they be not high-minded, & that they truſt not in vncertaine riches, but in the liuing God, which giueth vs aboundantly all things to enioy. That they doe good, and be rich 1.Tim.6.17

rich in good works, and ready to destribute
19 *and communicate: laying vp in store for themselues, a good foundation against the time to come, that they may obtaine eternall life.*

Iames 5.1 Iames, *Go to now ye rich men, weepe and howle for your miseries that shal come*
2 *vpon you: your riches are corrupt, and*
3 *your garments are moth-eaten: your gold and siluer is cankered, and the rust of them shalbe a witnes against you, and shal eate your flesh as it were fire.*

1. Iohn 2.15 Iohn, *Loue not the worlde, neither the things that are in the world: if any man loue the worlde, the loue of the Father is*
16 *not in him: For all that is in the world (as the lust of the flesh, the lust of the eyes, and the pride of life) is not of the Father, but*
17 *is of the world. And the worlde passeth away, and the lust thereof: but he that fulfilleth the will of God, abideth for euer.*

A remedie againſt the temptation of worldlie pleaſures. Sect. VI

Some[a] ſeeke after the pleaſures and contentment of their fleſh; ſome delight in building of manſions and great houſes; others take pleaſure in faire gardens, orchards, allies, and arbors; ſome proudly attire themſelues, others delight in adorning their houſes; ſome take their felicitie in eating & drinking; others in pleaſant companie, where they may laugh and be merrie; ſome loue to dance and to dallie, other to tranſcend the bounds of honeſtie: Of theſe and ſuch other wanton worldlings Solomon ſaith, [b] *Reioice O yong-man in thy youth, and let thine heart cheere thee in the daies of thy youth, and walke in the waie of thine heart, and in the ſight of thine eies*: But that after-clap, that dolefull Item marres the market, *but know, that for all theſe things, God will bring thee to iudgement.* Then, who will not ſhiuer in himſelfe? who wil not willingly forſake thoſe pleſures, whoſe end and fruite is, [c] ſhame and diſhonor, penury and loſſe of goods, which bring infinite ſickneſſes vnto the body, and vnto the ſpirite dulneſſe & blockiſhneſſe; which bring a contempt of vertue and honeſtie, a hatred of true religion and of God himſelfe; which make men effeminate, wanton, diſdainefull, yea, and ſo beſotted

a Eccl.2.2,3,4 &c.

b Eccl.11.9

c Rom.6.21 ¶ The danger of worldly pleaſures

ted that they are like vnto beasts? pleſure & ſorow are twins, for Pleaſure is no ſooner hatched, hut Repeutance is at hand ready to ſupplant her; and therefore it is like a ſmile which preſently is turned into ſorrow and teares; or like a dreame, the ioy whereof at a mans waking vaniſheth away: ſo pleaſure flieth and ſlideth away, leauing rather cauſe of repentance then occaſion of remembrance. It may bee compared to a painted ſepulcher, faire without and foule within; to pills, outwardly fairely guilt, and rowled in ſugar, but within full of bitterneſſe; yet pilles doe vent and purge the body, but pleaſures corrupt and poyſon both body and ſoule. They reſemble the Syrens, beautifull aboue, but if you look on the hinder part, they haue the taile of a Scorpion, which giueth ſuch a ſore ſtroke, that it benummeth our bodies, and ſtingeth our ſoules to death. They are like venome or ſtrong poyſon, tempered with hypocras or ſweete milke. Pleaſure is a gulfe or fire that deuoureth a mans ſubſtance, defileth his body, and killeth his ſoule; It is a path to all wicked practiſes, and the cauſe why the worde of God doth not [d] fructifie in our hearts; for [e] *they that are in the flesh cannot pleaſe God,* [f] *know ye not, that to whom ſoeuer ye giue your ſelues as ſeruants to obey, his ſeruants ye are to whom ye obey, whether it be of ſinne vnto death,*

d Luke 18.14
e Rom.8.8
f Rom,6.16

death, or of obedience vnto righteousnesse? Now let vs enter into our owne hearts and consciences, let vs examine our selues whether we take more delight in those things wherewith the diuell is most delighted, in lasciousnesse, in pride, in quaffing, and other sinnes, then in honest behauiour, in humilitie, in sobrietie and in godlines? If we find our selues subiects and slaues vnto these satanicall suggestions, then g death and damnation is our due, then our lodging, our pallace, and our mansion-house shall be in that place which burneth with fire and brimstone, where is h howling and crying, weeping and gnashing of teeth, where the i vnquenchable fire of Gods furie continualy burneth, where the k incurable worm of conscience euer stingeth, & where the l vntollerable torments of desperat minds alwaies continue. Pleasure m prouoketh the anger of GOD, it n separateth his loue from man, it o hasteneth his iustice, it p procureth perpetuall destruction. Pleasure was the q bane of Adam and his posteritie, the destruction of the r old world, the ouerthrow of s Sodom, the ruine of the t Sichemites, and the perdition of the u Beniamites: why then should we be so besotted with these worldly pleasures, seeing by death we shall enioy eternall and euerlasting ioyes in heauen?

g Rom. 6. 23
h Matth. 25. 30
i Esay 30. 33 luke 3. 17
k Esay 66. 24
l Luke 16. 23
m Esay 1. 4
n Esay 59. 2
o Ieremie 5. 29
p Esay 59. 13
q Genesis 3. 6
r Genesis 7. 17
s Genesis 19. 24
t Genesis 34. 27
u Iudg. 20. 35.

A remedie against the temptation of vnwillingnesse to forsake wife, children and friends.

Sect. VII

Howsoeuer we be left and forsaken, or rather sequestred and separated from our wiues and children; yet are we not forsaken of a God, & of his Sonne Iesus Christ our Sauiour, b *Him that commeth vnto me* (saith Christ) *I cast not awaie.* c *This is the Fathers will which hath sent me, that of all which he hath giuen me, I should loose nothing, but should raise it vp againe at the last daie.* d *And I giue vnto them eternall life, and they shal neuer perish, neither shall anie plucke them out of mine hande.* As Elkanah sayde vnto Annah: e *Why weepest thou? am not I better vnto thee then ten sonnes?* So, why should we be sorie to leaue wife, children and friendes? Is not Christ better vnto vs then ten wiues, so many children, so many friends? Yea, then ten thousand times so many? f He that saith vnto his father and mother, I see you not, and to his brethren, and to his owne children, I know you not, he obserueth the worde of the Lorde and keepeth his couenant. Wherevpon Christ saith, g *He that loueth father or mother more then me, is not worthie of me: and he that loueth sonne or daughter more then me is not worthie of me:* h *and he that taketh not vp his crosse and followeth me, is not*

a Esay 41.9
esay 54.10
b Iohn 6.37
c Iohn 6.39
d Iohn 10.28
e 1.Sam.1.8
f Deut.33.9
g Matth.10.37
h Matth.10.38

not worthie of me : i *if anie man come vnto me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his owne life also, he cannot be my Disciple.* Howbeit we must remember that this hate is the hate of dissimulation, not of persecution, the hate of auoyding, not of annoying, the hate of godlinesse, not of cruelnesse; when we doe not giue eare vnto them, or regard their Syren-like persvasions, when they seeme to withdraw vs from the seruice of God, and from doing of such things as he commaunds. Moreouer, we must consider, that we, our wiues, our children, and frends, are al, as it were k trauelers going forth of this world, we take our voyage together, and if we goe a little before, they shall shortly folow after. Wherefore, as at the beginning of our mariage or acquaintace, we l left father & mother, and did cleaue to our wiues: so now it ought not to grieue vs to leaue them, and to returne vnto God, who is better vnto vs then father, mother, wife, children, friend, or any thing else.

i Luke 14.26

How we must hate our parents.

k Gen. 47.9 heb. 11.13

l Matth. 19.5

That though a man die in debt, yet he should not feare death. Sect. VIII

Obiection.

O But my debt is great; if I die now, then when I am dead, my creditors wil come and seize vpon al that I haue, so cruel they are, and so mercilesse, and so shal my poore wife and children be vndone for euer: Oh I woulde God I might liue to be out of debt, and leaue my wife and children free, though I left them little or nothing beside. Alas, how shall I doe? Nay, how shall they doe? Little I haue, and euen that little shal be taken from them: my wife shal be constrained to bestow her selfe against her owne liking, and contrary to her affection, euen for very neede: and my children shall either begge, or endure some seruile slauerie, vnder some rigorous and cruell masters and mistresses. This is it that tormenteth my heart, this pincheth me sore, and pearceth euen my very soule, when I thinke of it: and how can I but thinke vpon my deere & neere ones both night & day?

Answere.

YOu cannot commit your wife and children into the hands of a more faithfull Guar-

Guardian and Ouerseer then God is. Hee will take them into his [a] protection, he promiseth that he will haue a particular care ouer them, he will defend and maintaine them against all oppressors, & wil powre out a fearefull vengeance vpon the wrongs, outrages, and iniuries that shall be done vnto them, he will neuer forsake them. O then be not discoraged, faint not, [b] *Cast thy burden vpon the Lord* (sayth Dauid) *and he shall nourish thee, he will not suffer the righteous to fall for euer.* [c] *Cast your care vpon him for he careth for you,* saith the Apostle. [d] *He feedeth the yong rauens,* [e] he clotheth the *lillies,* how much more will he feede and clothe his children? What can care profit you? What can thought auaile you? [f] *Which of you by taking thought* (saith Christ) can adde *to his stature one cubite?* [g] *If then he be not able to doe the least thing why take you thought for raiment?* [h] *Therefore aske not what shall ye eate, or what ye shall drinke:* [i] *your father knoweth that ye haue need of these things.* Let this stay and strengthen you, let this alwaies comfort and cherish you, that God is [k] your father, yea the father of your wife and children, that he knoweth your case, and what you and yours haue neede of: therefore he wil in due time prouide all necessaries for his children; for he is both willing and able to doe it, and his care shall effect that that yours neuer

[a] Psal. 146.9 deut. 10.18 psa. 9.9 ps. 10.17 psal. 68.5. pro. 22 23. malac. 3.5

[b] Psal. 55.22

[c] 1. Pet. 5.7

[d] Iob 39.3 psal. 147.9 luke 12.24

[e] Luke 12.27

[f] Luke 12.25

[g] 26 [h] 29 [i] 30

[k] Psalme 68.5 mat. 6.9 luk. 11.2 galat. 4.6. deut. 32.6. esay 63.16 2. Hisdr. 12.29 1. corint. 6.18 matth. 23.9

can. See the experience hereof in the like caſe, and be comforted by it. One of the l ſonnes of the Prophets, being in debt, not by reaſon of any vnthriftineſſe, or prodigalitie (for he was a man that *feared the* Lord) but by the hand of God: died, leauing his poore wife and children to the cruelty of the *Creditor*, who came fiercely to take away the childrē from their mother, to anſwere the debt by bondage. This was a heauie croſſe to a man that *feared the* Lorde, to liue in debt, and to die in debt; eſpecially when debt to his poore wife and children was ſo daungerous. Well, how did the poore widow and the orphans? How eſcaped they this danger? Euen the mercifull prouidence of God, which is m euer good vnto them that feare him, ſo increaſed that little n oyle which ſhe had in her pitcher, that it payd her *Creditor*, and yeelded her maintenaunce to maintaine her ſelfe and her children. Now then thinke vpon this comfortable ſtorie, and know, that God is not the God of this man alone, nor of this widow and orphans onely, but he is your God, and the God and Father of all the faithfull. Wherefore grieue not to die, ſeeing God will haue it ſo; committe your wife, children and friends vnto God, and he will protect them: o they that haue the Lord for their Shepheard, ſhall want nothing.

l 2. Kings 4. 1

m Pſalme 37. 25
n 2. Kings 4. 7

o Pſalme 23. 1

Teſti-

Testimonies of holy Scripture, touching the care that God hath ouer widowes and fatherlesse children.

Sect. IX

MOses, *Ye shall not trouble any widow, nor fatherlesse child.* Exodus 22.22

The Lord doth right vnto the fatherlesse and widow. Deut.10.18.

Thou shalt not peruert the right of the stranger, nor of the fatherlesse, nor take the widowes rayment to pledge. Deut.24.17

When thou cuttest downe thine harueſt 19
in thy field, and hast forgotten a sheafe in thy field, thou shalt not goe to fetch it, but it shall be for the stranger, for the fatherlesse, and for the widow, that the Lord thy God may blesse thee in all the works of thine hands. When thou beatest thine O- 20

liue tree, thou ſhalt not go ouer the boughs againe, but it ſhall be for the ſtranger, for the fatherleſſe, and for the widow.

21 *When thou gathereſt thy vineyard, thou ſhalt not gather the grapes cleane after thee, but they ſhall be for the ſtranger, for the fatherleſſe and for the widow.*

Deut. 27.19 *Curſed be he that hindereth the right of the ſtranger, the fatherleſſe and the widow. And all the people ſhall ſay, So be it.*

Iob 24.3 Iob, *They leade away the Aſſe* (ſpeaking of the wicked) *of the fatherleſſe, and take the widowes Oxe to pledge.*

Iob 31.16 *If I reſtrained the poore of their deſire, or haue cauſed the eyes of the widow to faile.*

21 *If I haue lift vp my hand againſt the fatherleſſe, when I ſaw that I might*

22 *helpe him in the gate: Let my arme fall from my ſhoulder, and mine arme be broken from the bone.*

Pſalme 9.9 Dauid, *The Lord will be a refuge for the poore, a refuge in due time, euen in affliction.*

Lord

Lord thou haſt heard the deſire of the poore, thou prepareſt their heart, thou bendeſt thine eare to them. Pſalme 10.17

To iudge the fatherleſſe and poore, that earthly man cauſe to feare no more. 28

Behold, the eie of the Lord is vpon them that feare him, and vpon them that truſt in his mercy: To deliuer their ſoules from death, and to preſerue them in famine. Pſalme 33.18 19

The poore man cried, and the Lord heard him, and ſaued him out of all his troubles. Nothing wanteth to them that feare him. They that ſeeke the Lorde, ſhall want nothing that is good. Pſalme 34.6 9 10

I haue bin young, and am old: yet I ſaw neuer the righteous forſaken, nor his ſeede begging bread. Pſalme 37.25

Do right to the poore and fatherleſſe, do iuſtice to the poore and needy. Deliuer the poore and needy: ſaue them from the hand of the wicked. Pſalme 82.3 4

The Lord keepeth the ſtrangers, he relieueth Pſalme 146.9

lieueth the fatherlesse and widow: but he ouerthroweth the way of the wicked.

Psalme 68. 5 *He is a Father of the fatherlesse, and a Iudge of the widowes, euen God in his holy habitation.*

Proverbs 23. 10 Salomon, *Remoue not the ancient boundes, and enter not into the field of the* 11 *fatherlesse: for he that redeemeth them, is mightie, he will defend their cause against thee.*

Proverbs 22. 23 *The Lord will defend their cause, and spoyle the soule of those that spoyle them.*

Esay 1. 17 Isaiah, *Learne to do wel, seeke iudgement, relieue the oppressed, iudge the fatherlesse, and defend the widow.*

Ieremie 22. 3 Ieremiah, *Thus saith the Lord, execute ye iudgement and righteousnesse, and deliuer the oppressed from the hand of the oppressour, and vexe not the stranger, the fatherlesse, nor the widow.*

Ieremie 49. 11 *Leaue thy fatherlesse children, and I will preserue them aliue, and let thy widowes trust in me.*

Zechariah,

Zechariah, *Oppreſſe not the widow nor the fatherleſſe, the ſtranger nor the poore, and let none of you imagine euill againſt his brother in your heart.* Zechar.7.10

Malachi, *I will come neere to you to iudgement, and I will be a ſwift witnes againſt thoſe that vexe the widow and fatherleſſe, and oppreſſe the ſtranger, and feare not me, ſaith the Lord of hoſtes.* Malach.3.5

Ieſus Chriſt, *I ſay vnto you, be not carefull for your life, what ye ſhall eate, or what ye ſhall drinke, nor yet for your body, what ye ſhall put on. Is not the life more worth then meate? and the body then rayment? Behold the foules of the heauen, for they ſowe not, neither reape, nor carrie into the barnes, yet your heauenly Father feedeth them: Are ye not much better then they? And why care you for rayment? Learne how the lillies of the field do grow, they are neyther wearied, nor ſpinne. Yet I ſay vnto you, that euen Salomon in all his glory, was not arayed like* Matth.6.25 26 28 29

one

30 one of these. Wherfore, if God so clothe the
grasse of the field, which is to day, and to
morrow is cast into the ouen, shal he not do
much more vnto you, O yee of little faith?
31 Therefore take no thought, saying, What
shal we eate? or what shal we drinke? or
32 wherewith shal we be clothed? (For after
these things seeke the Gentiles) for your
heauenly Father knoweth that you haue
33 neede of all these things. But seeke ye first
the kingdome of God, and his righteousnes,
and al these things shal be ministred vnto
Iohn 14.18 you. I wil not leaue you fatherlesse, but I
wil come to you. See Matth. 23.14.

Philip. 4.5 6 Paul, The Lord is at hand: be nothing
careful, but in all things let your requests
be shewed vnto God, in prayer, and supplica-
tion, with giuing of thankes.

Hebr. 13.5 Ioſh. 1.9 Let your conuersation be without co-
uetousnes, and be content with those things
that you haue, for he hath sayde, I will not
Hebr. 13.7 Psal. 118.6 faile thee, neyther forsake thee. So that we
may boldly say; The Lord is my helper.

Iames

Iames, *Pure religion and vndefiled before God euen the Father is this, to visit the fatherlesse and widows in their aduersitie, and to keepe himselfe vnspotted of the world.* Iames 1. 27

Chap. V.

Of the second cause that maketh death fearefull to a worldly man, which is the paines and sicknesses which come before or accompany Death. And the remedies against the same.

Vnmortified men, no fit inhabitants for the heauenlie Hierusalem.

Sect. I.

WHen a Condemned-man is returned to prison, all his mind runneth vpon death, he detesteth his former life and conuersation, he prayeth earnestly vnto God, and regardeth no worldly pleasure, soft bedding, delicate fare, or costly apparrell: Yea, if he be a man that feareth God, all his a cogi-

a Philip 3.20
b Matth. 25.34
c 1. Pet. 1.4
d Hebr. 9.27

a cogitatiõs are bent to life euerlasting, greatly reioycing that he is so neere the b heauenly kingdome, that he may take possession of his c inheritance. And is not the d sentence of death passed vpon vs, the first daye that wee came into this world? Be not our soules in our bodies, as in a prison? Do not we onely expect the time of our execution? How commeth it to passe then, that we do not feele, or shew vs ready, & prouide our selues to die, as doth the prisoner that hath receiued his sentence from an earthly Iudge? Why do we fixe our whole delight on the world, why do we so much encumber our selues with earthly businesses, and why do not we willingly embrace death, that by it we may take possession of our inheritance? O let vs not build where wee cannot long continue, let vs make our prouision that we may liue where we shall remaine for euer; let vs not forget heauen for earth, the soule for the bodie, and heauenly treasures for earthly goods: for one moneth or day, for one houre or minute, let vs not depriue our selues of that

e Matth. 25.21

e euerlasting ioy that shal neuer be take frõ vs: let vs endure stormy weather for one moneth, that we may haue a thousand milliõs of yeeres of faire weather: let vs patiently beare the

f Acts 14.22

f tribulation of one day, which will breede vs exceeding great consolation for euer: let not the

paines

paines of one moment of time fray vs from taking g possession of our kingdome, leſt we ſhall be caſt for euer into the h kingdome of darkeneſſe. In a temporall building, the ſtones muſt be broken, hewne, and ſquared, ere they be fit to make vp the worke. The Corne muſt be threſhed, vvinowed, and purified, before it be ready for good bread. The i vvhirle winde muſt firſt blow ere Elias be rapt into heauen. And we muſt be cut, hewn, & ſquared vvith a number of k tribulations, ſickneſſes, and diſeaſes, before vve can be made fit & liuely ſtones for the heauenly Hieruſalem. The very victualls vvhich nouriſh and maintaine vs come to very great loathſomneſſe, before they doe vvoorke their perfection in vs. From life they are brought to the fire, and cleane altered from that they vvere vvhen they vvere aliue, from the fire to the trencher, from the trencher to the mouth, from the mouth to the ſtomack, & there ſo boiled & digeſted, before they noriſh, that vvhoſoeuer ſavv the ſame, he vvould loathe & abhorre his ovvne nutriment, before it come to full perfection. And ſo muſt thoſe children vvhom God delighteth in, be mangled and defaced in this l vvorld, vvhich is the kitchin and mill to boyle and grinde the fleſh of Gods children in, till they attaine their perfection in the vvorld to come: and as a man looketh

g Luke 12.32
h Matth. 25.30
i 2. Kings 2.11
k Actes 14.22
2. timot. 3.12
luke 9.23
marke 8.34
l Iohn 16.33
1. iohn 3.13, 14

looketh for the nouriſhing of his meate, vvhen it is full digeſted, and not before: ſo muſt vve looke for our ſaluation, vvhen the troubleſome turmoiles of this vvorld are paſſed, and not before. Ravv fleſh is not meate vvholeſome for man; and vnmortified men be no creatures fitte for God.

That ſickneſſe and tribulation is a token of Gods loue. Sect. II

Affliction, what it is vnto the godly.

THe holy Scriptures plainely teſtifie, that the paines and pangs of Death, or vvhatſoeuer dolorous ſickeneſſes, or other grieuous maladies vve ſuffer either before or with death, are no other thing in vs chriſtians, then the rod of our moſt mercifull and louing father; vvherevvith he correcteth and chaſteneth his children, either to amend in vs vvhatſoeuer offendeth his Maieſtie, leſt we periſh; or elſe to trie our faith and patience, that vve may be found vnreproueable, laudable, & honorable before the tribunall ſeate of Ieſus Chriſt, the Iudge of the vvorld, at his ſecond comming. a *My ſonne* (ſaith he) *deſpiſe not the chaſtening of the Lorde, neither faint when thou art rebuked of him.* b *For whom the Lorde loueth,*

a Hebr. 12. 5 proue. 3. 11
b Hebr. 12. 6

he

he chasteneth and he scourgeth euerie sonne whom he receiueth. c *If ye endure chastening, God offereth himselfe vnto you as vnto sonnes; for what sonne is it that the father chasteneth not?* d *If therefore ye be without correction whereof all are partakers, then are you bastards and not sonnes.* e *Moreouer, we haue had the fathers of our bodies which corrected vs, and we gaue them reuerence: should not we much rather be in subiection vnto the Father of Spirits, that we might liue?* f *For they verilie for a few daies chastened vs after their owne pleasure, but he chasteneth vs for our profit, that we might be partakers of his holinesse.* g *Now no chastening for the present seemeth to be ioyous, but greeuous; but afterward it bringeth the quiet fruite of righteousnesse vnto them which are thereby exercised.* h *Wherefore lift vp your hands which hang downe, and weake knees:* i *And make straight steps vnto your feete, lest that which is halting be turned out of the waie, but let it rather be healed.* Hitherto out of the Scriptures.

c 7 d 8 e 9 f 10 g 11 h 12 i 13

An excellent comfort, and a soueraigne salue for all them that are in such a case, visited with the hand of God, & tempted with this temptation. The k *Bush* which Moses sawe in Mount Horeb, burned, and yet consumed not; so must the faithfull be tried in the fire of affliction, but not destroyd. They are compared to l lillies growing among thorns, because they are placed in the midst of tribulation: to

k Exodus 3.2

l Cantic. 2, 2.

m Luke 22. 31 m wheat, because Satan will sift vs as men sift wheat, and as wheat is flailed, so the world

n Iohn 15. 5 afflicts vs: and to n vine branches, for as Vines

o Esay 5. 6 being let out at large, in small time become o wild and fruitlesse, so we being giuen ouer of God, and left to runne after our owne lust, are easily allured; but being pruned and dressed as their nature requireth, they bring forth greater and sweeter grapes; so we being kept in awe, and obedience by the band of affliction and

p Psalme 23. 4 sicknesses, wil bring forth p fruit, both in quantity more abundant, and in quality more sweet

q Iohn 15. 1 and pleasant. Thus then, that careful q *Husband-man* euen GOD our Father, pruneth his vines that they may beare much fruite. Wherevpon the Prophet Dauid maketh a solemne protestation, declaring what good affli-

r Psalme 119. 71 ction wrought in him, r *It is good for me (O Lord)*

s 67 *that thou hast corrected me,* s *for before I was afflicted, I went wong.* And in another place, t *thy rod*

t Psalme 23. 4 *and thy staffe haue comforted me.*

That God hath appointed his holie Angells to guard and preserue vs in our sicknesses and troubles.

Sect. III

What

WHat a comfort is that vnto vs, that in all our tribulations and sicknesses, yea, in the verie sorrowes and pangs of death, Almightie God hath giuen his holy Angells charge to direct our pathes, and to keep vs in all our waies, as he hath promised in his worde. b *Behold I send an Angell before thee to keepe thee in the waie, and to bring thee to the place which I haue prepared.* c *The Angell of the Lord pitcheth round about them that feare him and deliuereth them.* Examples hereof, we haue in the holy Scriptures plentifull: d Lot when Sodom and Gomorrha should be destroyed, was by Angelles conducted and brought thence, and so, he and his Daughters escaped the daunger. e The Angell of the Lord comforted Hagar Sara's maide, flying from her Dame, into the Wilderneſſe, and preserued her from present perill. f Iacob in his iourney towards Mesopotamia, when he was in danger by the way, the Angells of God met him, which Iacob called *Gods hoast*. The Angells g conducted the children of Israel in the desart. Troupes of Angells in the likeneſſe of horsemen and charets of fire, defended Elisha the Prophet, against the king of Siria. And when his seruant was afraide and saide vnto him; h *Alas Maister, what shall we doe?* i *He answered, Feare not, for they that be with vs are more then*

a Psalme 91.11
b Exodus 23.20
c Psalme 34.7
d Genesis 19.15
e Genesis 16.7
f Genesis 32.1.2
g Exodus 14.19 and 23. and 32
h 2. King. 6.15
i 16

then they that be with them. An Angell preserued k Shadrach, Meshach and Abednago in the middest of the firie furnace, so that the fire had no power ouer their bodies; and l deliuered Daniel from the Lions mouth. An Angell from heauen m appeared to our Lorde Iesus Christ, in his passion, comforting him. n And Angells carried the soule of Lazarus into Abrahams bosome. There are other infinite examples tending to this purpose, which for breuitie sake I omit. Now therefore, seeing we are thus graced by God, what remaineth but that we patiently beare the o rod of our heauenly Father layde vpon vs, and like obedient p children kisse and embrace the same, when it is offered vs, that we may be found ready to suffer all temptations and trialls, wherewith it shall please the Lord to exercise vs, hauing sure trust and confidence, that he which q suffered and was r tempted, is able to s deliuer them that suffer and are tempted out of trouble, daunger, and affliction.

k Dan. 3. 25

l Dan. 6. 22

m Luke 22. 43

n Luke 16. 22

o Psalm. 23. 4
heb. 12. 5. prouerb. 3. 11

p Hebr. 12. 7

q Matth. 27. 35
mar. 15. 27. luke 23. 33. ioh. 19. 30

r Matth. 4. 1

s Hebr. 2. 15

Comforts taken from the consequents following Death.

Sect. IIII.

Con-

CONsidering, that after sickenesse followeth Death, and after death ensueth eternall life, and euerlasting felicitie: why should we be so faint and so weake in sickenes? Let vs plucke vp our hearts therefore, that are afflicted with paines, and call to remembrance the life, and ioyes of heauen, that are reserued for all them that patiently do suffer here with Christ. Let vs consider, that Christ himselfe suffered farre greater & heauier torments then we do, who saith, a *Haue yee no regard, all yee that passe by this way? Behold and see, if there be any sorrow like vnto my sorrow.* b *The seruant is not greater then his master.* Oh, let vs therefore take our visitation in good part, and the Lord, when he shall see his good time, wil send vs helpe and comfort; onely let vs submit, and commit our selues to his heauenly protection and will. c *There is no tentation hath taken you,* saith the Apostle, *but such as appertaineth to man, and God is faithfull, which will not suffer you to be tempted aboue that you be able, but will euen giue the issue with the tentation, that yee may be able to beare it.* d *The Lord knoweth to deliuer the godlie out of tentation.* e *Feare none of those things which thou shalt suffer;* (saith Christ) *Behold, it shall come to passe, that the diuell shall cast some of you into prison, that yee may be tried, and yee shall haue tribulation ten daies: Be thou faithfull vnto the death, and I will*

a Lam. 1. 12

b Iohn 15. 20 and 13. 16. matth 24. 9. mar. 10. 24.

c 1. Corin. 10. 13

d 2. Pet. 2. 9

e Apoc. 2. 10

giue thee the crowne of life. Furthermore, wee
* Psa.33.18.19 must cal to mind, that the Lord neuer * leaueth
them that faithfully serue him, and commit
themselues altogither into his custodie, but
f Zach 2.8 keepeth them f as the apple of his eye. g Hee
g Zach.2.5 will be as a fire round about them, that no-
thing do them hurt. Whereupon Dauid could
h Psal 23.4 say of his owne experience, h *Though I should walke through the vallie of the shadow of death, I will feare no euill, for thou art with me, thy rodde and thy staffe, they comfort me.* And to the end
that the Lord might make vs certaine of his
helpe and comfort, he earnestly exhorteth vs,
to call oftentimes vnto him, and to sue for
i Psalme 50.15 helpe, saying; i *Call vpon me, in the daie of trou-*
ble, so I will deliuer thee, and thou shalt glorifie me.
k Psalme 91.15 And againe, k *Hee shall call vpon mee, and I will*
heare him; I will be with him in trouble, I will deli-
uer him, and glorifie him. So knowing assuredly,
that the Lord will helpe vs at the last, in his
good time, according vnto our owne desire,
if we patiently beare in the meane time, what-
soeuer his gracious goodnesse shal lay vpon vs;
It remayneth that we haue an inuincible cou-
rage against all aduersities, and sicknesses what
soeuer, patiently expecting the reward of our
l Rom.8.18 hope, l *For the afflictions of this present life, are*
not worthie of the glorie which shall be shewed vn-
to vs.

Strangers

Straungers that are euill intreated in a forreine land, where they soiourne, hauing parents, friends, and great possessions in their natiue soyle, being now vpon the point to returne into their owne countrie, are vndoubtedly exceeding glad; for euen already they seeme, in a maner to see their houses, landes, and possessions, to talke with their parents, friends, and acquaintance; and to enioy their wealth already. Euē so also, if we cal to mind, that here we are [m] soiourners and strangers, very [n] hardly intreated by the worlds friends; hauing in heauen, our own countrie, great riches of eternall treasures, a [o] heauenly Father, that deately loueth vs in his beloued Sonne, and many louing frends, our eldest [p] brother Iesus Christ, and all the holy Angels and Saints in glory, and an vndefiled [q] inheritance holy and immortall: If we consider, that we are at the very point, going thither, to take possession of our [r] kingdome and royaltie, we cannot chuse but be exceeding glad thereof, euen rauished with a feruent desire to be lifted vp thither, with Paul, [s] *desiring to be loosed, and to be with Christ.* For shall not the feeling of so grieuous, and so many bodily afflictions, whereto we are subiect in this strange land, and of the mortal wounds our soules do daily receiue by offending God, cause vs earnestly to desire, and feruently to

m 2. Chro. 29. 5.
n Iohn 16. 33
o Matth. 23. 9
p Rom. 8. 29
q 1. Pet. 1. 4
r Luke 12. 32
s Philip. 1. 23

pray to be deliuered from the same? especially
t 2.Cor.5.1 considering t *we know that if our earthly house of this tabernacle be destroyed, we haue a building giuen of God, that is, an house not made with handes, but eternall in the heauens?* Shall not the incomprehensible excellencie of the glory and dignitie, which we shal u enioy in the kingdom of
u Apoc.22.5 heauen, encourage vs to enter in thither,
x Matth 7.13 though the entrance be x narrow and straight?
And shall not the certaine and assured knowledge of the renewing of our bodies being y risen againe immortall, like vnto the glori-
y 1.Cor.15.52 cus body of Christ, and ioyned to their sanctified soules; and then of the z transiating
z 1.Thess.4.17 of the same into the kingdome of God our father, aboue all heauens, where we shall see the
a 1.Cor.13.12 a face of God, as the Sunne in his brightnesse, and enioy the effect of the prayers of Christ Iesus our Redeemer, made in our behalfe, whē
b Iohn 17.24 he said, b *Father, I will that they which thou hast giuen me, be with me, euen where I am, that they may behold that my glory, which thou hast giuen me;* moue and sturre vs vp to take possession of our
c Ephes.1.14 c inheritance, beeing now offered vnto vs?
d 1.Cor.15.28 When Iesus Christ hath d rendred vp the kingdome to God his Father; then shall God the Father, the Sonne, and the holy Ghost, be vnto vs all in all; we shall be repleniſhed and
e Iohn 17.13 satisfied with such a e fulnesse of life, glory,

and

and ioy, so as we shall not be able to desire or to haue any more: euen as vessels cast into the sea, being so filled with water, that they can desire or hold no more. We shall be f inhabitants, and citizens of that holy Citie, which is of g *pure gold*, h *which hath no need, neither of the Sunne, nor of the Moone, to shine in it, for the glorie of God shall light it, and the Lambe is the light of it.* And finally, we shall be in the fellowship of Angels, shining as the i Sunne in his pride, and rauished with ioy that shall k neuer be taken from vs.

f Apoc. 21. 7
g Apoc. 21. 18
h Apoc. 21. 23
i Matth. 13. 43
k Iohn 16. 22

Testimonies out of the holy Scriptures, that God is alwaies ready to helpe and assist them, that seeke vnto him, in the time of affliction and miserie.

Sect. V

IOshua, *The Lord said vnto Ioshua, saying: Arise, goe ouer this Iordan, thou*

Ioshua 1. 1

thou and all this people, vnto the land which I giue to the children of Israell: I
5 will be with thee, I will not leaue thee, nor
6 forsake thee; Be strong, and of a good courage.

Psalme 33.18 Dauid, Behold, the eye of the Lord is vpon them that feare him, and vpon them that trust in his mercie: To deliuer
19 their soules from death, and to preserue them from famine.

Psalme 34.4 I sought the Lord and he heard me, yea he deliuered me out of all my feare. The
6 poore man cryed, and the Lord heard him, and saued him out of all his troubles. The
15 eyes of the Lord are vpon the righteous, and his eares are open vnto their crie. The
17 righteous crie, & the Lord heareth them, and deliuereth them out of all their trou-
18 bles. The Lord is neere vnto them that are of a contrite heart, and will saue such
19 as be afflicted in spirit. Great are the troubles of the righteous, but the Lord
20 deliuereth him out of them all. Hee kee-

peth

peth all his bones, not one of them is broken. Reade the seauen and thirtieth Psalme throughout, and you shall find therein excellent comfort.

The Lord is neare to all that call vpon him, yea to all that call vpon him in truth: he will fulfill the desire of them that feare him: he also will heare their crie, and will saue them. The Lord preserueth all them that loue him. Psalme 145.18 19 20

Isaiah, *Behold, God is my saluation, I will trust, and will not feare, for the Lord God is my strength and song: and also is become my saluation.* Esay 12.2

Thou art my seruant, I haue chosen thee, and not cast thee away. Feare thou not, for I am with thee, be not afraid, for I am thy God, I will strengthen thee and helpe thee. I the Lord thy God will hold thy right hand, saying vnto thee: Feare not thou worme Iacob, and ye men of Israel; I will helpe thee, saith the Lord and thy redeemer, the holy one of Israel. Esay 41.9 10 13 14

Feare

Esay 43.1 *Feare not, for I haue redeemed thee, I haue called thee by name, thou art mine:*
2 *when thou passest through water, I will be with thee, and through the floods, that they do not ouerflow thee. When thou walkest through the very fire, thou shalt not be burnt, neither shall the flame kindle vpon thee.*

Esay 49.14 *Tsion said the Lord hath forsaken me, and my Lord hath forsaken me.*
15 *Can a woman forget her child, & not haue compassion on the sonne of her wombe? though they should forget, yet will not I forget*
16 *thee. Behold, I haue engrauen thee vpon the palme of mine hands.*

Ieremie 31.8 Ieremiah, *Thus saith the Lord, They*
9 *shall come weeping, and with mercie will I bring them againe. I will leade them by the riuers of water, in a straight way, wherein they shall not stumble, for I am a father in Israel.*

Iohn 16.33 Iesus Christ, *In the world, you shall haue affliction, be of good comfort, I haue*

ouercome

ouercome the world Feare none of those things which thou shalt suffer. Be faithfull vnto the death, and I will giue thee the crowne of life. Apoc.2.10

Paul, God is faithfull, which will not suffer you to be tempted, aboue that you be able, but will euen giue the issue with the tentation, that yee may be able to beare it. If wee suffer with Christ, wee shall raigne with him. 1.Cor.1.13 2.Tim.2.12

Peter, The Lord knoweth to deliuer the godly out of tentation. 2.Pet.2.9

Chap. VI

Of Patience.

An exhortation to Christian Patience after the example of Iesus Christ our Sauiour. And how the wicked behaue themselues in their afflictions.

Sect. I

Patience what it is,
a 1. Pet. 1, 6
2. thess 1. 4.

CHristian Patience, is a a moderation and tolerance of our euils, expressing in outward actions, a spirit of contentment and gladnesse, that striueth so well and maistereth in such sort, the sence of nature, which b shunneth griefe, that in the end, it worketh in vs an affection of pietie and godlinesse ioyned with a free and cheerefull minde, vnder the yoke of obedience of the will of God, through a d certaine expectatiō of things promised, & causeth vs to iudge e Impaciencie, to be contumacie and rebellion to this diuine wil; and sufficient of it self, to make a man to be called, wretched. Of this sort was the Pacience of f Iob, who seemed as it were, to take pleasure in his afflictions, as the Salamander that delighteth to bathe his limmes in the burning flames. But especially such was the Patience of g Iesus Christ our Sauiour, the only example and true patterne of perfect Patience, who h *became obedient vnto the death, euen the death of the Crosse.* For behold, hanging vpon the same, he openeth fiue fountaines streaming out with his guiltlesse bloud, and sheweth vs his whole bodie all goary with lashes, and shall not this encourage vs, patiently to endure all tribulation, and to warre against our desires and vaine appetites, when they withdraw vs from triall, to

b Heb. 12. 11

c Iob 13. 15

d Heb. 3. 6

e Hebr. 12. 8

f Iob 2. 10
iames 5. 11

g Matth. 11. 29

h Philip. 2. 8

delight

delight and pleasure? When our foote is pricked (much more the head or heart) al the whole bodie is so disquieted, that we wish rather for the Chirurgion to lance vs, then for any pleasures to delight vs: and can we (if we be true members indeede) endure to see Christ our Head, so cruelly pricked and crowned with thornes, but that we must needs be more willing to sorrow with our Head, and to be lanced for his sake, then to leane vnto worldly solaces which he contemned? It is an vndecent thing to haue a daintie member vnder a thornie head. Shall Christ our onely Lorde with the i King of Niniue, mourne in sacke-cloath and ashes? Shall he with k Ionathan venture to climbe most craggie and dangerous rockes, to fight alone with a whole troope of Philistines: shall he climbe vp to mount l Caluarie loaden with a heauy Crosse vppon his wounded shoulders, to encounter the diuel & al his vassals? Shal he fall on the most rigorous sword of his owne iustice for our sinnes? And shall we for whose sakes all this was done, vnnaturally and vngratefully refuse to follow his m example? and to suffer any thing for his sake, that hath suffered so much for vs? Alas! we are they, that deserue to sit with n Iob in the ashes, to mourne in o sacke cloth with the Niniuites, with naked knees to creep vp the craggy rock of

The true members must needes haue a fellow-feeling of the sufferings and aches of the Head,

i Ionas 3.5

k 1.Sam.14.4

l Luke 23.33

m 2.Pet, 2,21

n Iob 2.8

o Ionas 3.5

p 1.Sam,14.4

of affliction, to hazard our liues amongst a
q Iohn 18.3 thousand q blades and torments; finally to imbrace the ruefull sword of Gods iustice and reuenge, and to fall vpon the same; such and so great are our enormous and horrible sinnes! O senceleſſe and benummed hearts and soules of ours, if at the consideration of so heauy and lamentable a sight, of so great and glorious benefites, can not finde any scope or field of sorrowe and thankfulneſſe! But yet if any grace remaineth in vs, let vs be sorrie for our want of sorrow, and bewaile our vnthankfulneſſe, let vs patiently endure some affliction for
r 2. Corin. 11.23 Christ his sake, that we may beare his r marks in our flesh, leſt we fall into a careleſſe securitie, or into a desperate madneſſe, and be depriued of the infinite and endleſſe bleſſings that Christ hath purchased for vs. Farre other effect tooke Christs sufferings in Paul, who being a perfect scholler in this doctrine, would haue no other Vniuersitie but Hierusalem, no School but Caluary, no Pulpit but the Croſſe, no letters but Christs wounds, no Commaes but his lashes, no Colons but his thornes, no Periods but his nailes, and no Leſſon but
s 1. Corinth. 2.2 s *Christ Iesus and him crucified*. In this Schoole we may learne by Christs t nakednes, how to
t Iohn 19.23 cloath vs, by his u thorny crown to adorne vs,
u Marke 15.17 by his x gall and vinegar to diet vs, by his
x Iohn 19.29

y praying

y praying for his murderers to reuenge vs, by his z hanging on the Crosse to repose vs, by his painfull and bitter a death to esteeme the pleasures of this life; briefly, by his life and death, we may learne how to behaue our selues in al troubles and afflictions. *See lib 2. chap. 4. Sect. 4.* Many gape for Christs b kingdome, but hate his c Crosse; breathing after prosperitie, but abhorring aduersitie, and loath to enter in at the d straight gate. Many would reioyce with Christ, but e none will sustaine his afflictions. Euery man would eate f bread with him, but few wil taste of his g cuppe. Finally, many would loue him while h prosperitie doth last, and while they may receiue any i comfort at his hands: But who is he that will follow and embrace the shame of his k Crosse? Many loue to wallow in their owne lusts, hating correction and reformation of their lewd behauiour, who when they feele the waight of the rod, are ready to l renie and to open their sacrilegious mouthes euen against the Almightie, not knowing in the meane time, or rather not beleeuing, that the Holyghost accompteth them happy and blessed, who suffer the trial of the Lord patiently: m *Blessed is the man that indureth temptation, for when he is tried he shall receiue the crowne of life, which the Lord hath promised to them that loue him.* But they that loue the

y Luke 23.34
z Iohn 19.18
a Mar. 15.37
b Mat. 19.16
c Mat. 19.22
d Mat. 7.13
e Mar. 10.35 mat. 26.56
f Iohn 6.26
g Luke 22.57
h Marke 10.37
i Iohn 6.14,15
k Galat. 3.13
l Gen. 4.13
m Iames 1.12

n 1. Pet. 2. 21 Lorde Iesus vnfainedly, n follow his steppes,
and leane to him, aswel in aduersitie, sorrow,
and miserie, as in the time of prosperitie: for
o 1. Cor. 13. 5 this o *loue seeketh not her owne things*: and they
who seeke for pleasure, ease and rest; who fol-
lowe Christ in prosperitie, but leaue and flie
from him in aduersitie, may well be termed
p Heb. 12. 8 p Bastards and q Hirelings, such as loue them-
q Ioh. 10. 12, 13 selues and their own filthie r lucre, and beast-
r Ioh. 12. 4. 5 ly lusts better then they do Christ. These men
s Matth. 13. 21 when they s feele any smart of affliction, doe
Luke 8. 13 presently t crie out, that it had bin best if they
t Gen. 4. 13 had neuer bin borne, or els destroyd as soone
as they were borne: a wicked saying, vnworthy
to be heard in a christian mans mouth. No
u 1. Ki. 21. 27, 29 doubt but these impatient worldlings dou de-
sire the help and fauour of God, but it is onely
because of the extremitie which they suffer,
x Acts 8. 24 they x desire Gods fauour, bicause they would
escape his rod, and therefore these be their or-
dinary wishes; Oh that I were well againe! oh
that I were rid of this paine! oh that I were ea-
sed of my sickneſſe or sorrow! whereby it ap-
peareth plainely, that, so they might haue their
health, and liue at their hearts ease, they would
set little by the help or fauor of God. Yea some
of them are so farre blinded in the pit of impa-
tiency, that they sticke not to offer violent
hands vnto themselues, and to shorten their

owne liues, as did y Abimelech, z Saul, a Ahithophel, b Zimri, and c Iudas Iſcariot, rather then by liuing, they would be compelled to ſuffer any longer, ſome ſmall ſickneſſe or other calamitie, or abide the tants of the opē world. I ſpeake not this becauſe I allow of that vnſauorie opinion of ſtoicall Indolencie, or lacke of griefe; for there is no ſuch cheerefulneſſe required of vs, as ſhould take avvay all ſenſe and feeling of griefe and bitterneſſe: for ſo there ſhould be no d patience in the Saints ſuffering of the Croſſe of Chriſt, vnleſſe they vvere both invvardly and outvvardly vexed (*Which follie ſee refuted, lib.2.Chap.5.Sect.17.*) but becauſe the vvicked, impatient of a little affliction doe runne into ſuch extremities.

y Iudg.9.54
z 1.Samu.31.4
a 2.Sam.31.23
b 1.Ki.16.18
c Matth. 27.5
d Apoc. 13,10

How the godly behaue themſelues in their ſicknesſes and other calamities whatſoeuer.

Sect. II

WHen the godly and ſincere vvorſhippers of God do feele the ſharpneſſe of pouertie, the ſting of infamy, the pain of diſeaſes, or the horror of death; their courage a quaileth not, but rather b kicke

a 2.Sam.16.10 iob 2.10
b Actes 16.25 ierem.10,19

Powel. G.

all desperation aside; because they vnderstand
c Acts 5.41 that they must manfully in faith c beare al sorts of crosses and euills: they find such svveetnesse in the fauor and grace of God, that for the desire they haue to the same, they are content,
d Psalm. 119.71 not onely to be d depriued of al their vvorldly
e Heb.3.6 delights and earthly pleasures, but also to e suffer the rod of their heauenly father, and patiently to endure the vvaight of the Crosse laid on them. As the natural child loueth his father intirely; and though his father beate him, yet he doth loue him neuertheless; so the childrē
f 2.Pet.1.4 of God being f of a good nature, do loue God
g Matth.22.37 their father vvith g all their heart, vvith al their strength; and if he beate and correct them, yet they cease not to loue him stil, and in loue they performe their obedience vnto him continu-
h Iob 13.15 ally, saying vvith Iob, h *Though he slaie me yet will I trust in him.* And therefore they arme themselues vvith Patience and Hope. By Pa-
i Psalme 119.71 tience they i vanquish themselues and their affections, they ouercome all calamities, and stand stedfast with a quiet mind, and vvel disposed with a resolute heart to beare, and forbeare. Now their Hope vpholdeth christian
k Heb.3.6 iames 1.6,7 Patience, which is k an assured expectation of those things which are truely and expresse-
The difference betweene Faith and Hope. ly promised of God, and beleeued of vs by faith. For there is a mutuall relation of Hope

to

to Faith. Faith l beleeueth that God saith truth, Hope m looketh for those things which Faith hath beleeued: Faith n beleeueth that eternall life is through Christ our Sauior prepared for vs, and that o if we suffer with him, we shall raigne with him; Hope p expecteth and patiently waiteth to receiue in due time the thing that God hath promised vnto vs; howsoeuer in the meane time it be tossed with aduersities: Hope vanisheth not away though it seeth not what it hopeth for: It quaileth not, although things fall out cleane crosse and contrarie. q Abraham hoped that God would keepe his r promise with him, although he saw not the meanes. He hoped also he should possesse the promised land, although as yet he enioyd s not one foote of it, but saw it inhabited of t mighty Nations. u Dauid hoped he should be King of Israel, and yet he was continually in x danger of his life, by reason of the tyrannie of Saul. And the faithfull in a constant Hope of their deliuery, lay all their sicknesses and troubles vpon the shoulder of Patience, and say with Ieremie, *This* y *is my sorrow and I will beare it.* They will not faint in aduersitie, for then their z strength were small; nor want comfort in trouble; for a *A good conscience is a continuall feast.* They will not breake the Lords bonds, for then they were like the b heathen, but waite

l Rom.4.3
m Heb.3.6
n Iohn 3.16
o 2.Tim.2.12
p Rom. 4.20.21

Hope is of things absent.

q Rom.4.20
r Genesis 12.7
s Genesis 25
t Deut.7.1
u 1.Sam.13,14
x 1.Sam.19.1 and 24.1,2,3
y Ieremi. 10.19
z Prouer. 24.10
a Prouer.15.15
b Psalme 2.3

for his leasure for c *Faith maketh no haste.*

c Esay 28.16

That extremitie of paines should not cause vs to be impatient.

Sect. III

Obiection.

Oh my sickneſſe is greeuous, and my paines extreame! I can take no reſt neither day nor night, ſuch is the rage and violence of my diſeaſe.

Anſwere.

CHriſt telleth his Diſciples, a *If any man will follow me, let him forſake himſelfe, and take vp his croſſe, and follow me.* Conſider here, how mercifully the Lord deales with vs; He tels vs the worſt firſt, he ſheweth vs what we ſhould truſt to. Firſt then, we muſt b follow him, and then we ſhall c ſit with him, at his table. The maner of Gods proceedings, is to ſend good after euill, as he made d light afer darkenes; to turne Iuſtice into Mercie, as he turned e water into wine. *See Li.2.Cap.3.Sect.2* We muſt go through a f ſea of troubles, before we come to the hauen of reſt. As the beaſts were

a Matth.16.24 luke 9.23

b Matth.16.24

c Matth. 20. 21 marke 10.37

d Geneſis 1.3

e Iohn 2.9

f Actes 14. 22

were first killed and then sacrificed, so must we be first killed, and then sacrificed. Sickness and affliction is the knife of corection, to lop off the rotten twigges, to prune and dresse vs. It is the cords to bind the ram vnto the Altar; the chariot to carie our thoughts into heauen; the hammer which squareth the rough stones till they be plaine, smoothe, and fitte for the temple; the messenger which is sent to compell them to the banquet, which will not come being inuited. As the rod maketh the scholler applie his booke; so vnder the Crosse we applie our selues vnto wisedome. *But* (say you) *the rod wherewith I am beaten is sharp, and the paines intollerable.* Surely, g *no chastising for the present seemeth to be ioyous, but greuous; but afterward it bringeth the quiet fruite of righteousnesse, vnto them which are thereby exercised.* Behold h *Christ suffered, leauing you an ensample that yee should follow his steppes:* i Others of Gods Saints also suffered great torments, troubles, temptations, and greeuous afflictions, who k *were tried by mockings and scourgings, by bonds and imprisonments:* l *they were stoned, they were hewen asunder, they were tempted, they were slaine with the sword, they wandred vp and downe in sheep skins, &c being destitute, afflicted, and tormented.* And what is it that you suffer being compared with their torments & trials? *See lib. 2. chap. 5. Sect. 14. & 15*

The affliction of the godly what it is.

g Hebr. 12. 11

h 1. Pet. 2. 21
heb 12. 2

i Hebr. 6. 12.

k Hebr. 11. 36

l Ibid. 37

Be patient then, call into mind such as haue indured greater and more grieuous pains then you, and so shall your griefe seeme lesse vnto you. To be altogither without sickneſſe, trouble, or some crosse, looke m not for while you liue in this vale. Looke not for ease and quietnesse vpon the n earth, nor among men, but in o God alone, for whose sake you must p suffer all things, euen q *tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sworde.* Wherefore once againe be strong, courage your selfe, and confirme your imbecilitie with the sweete promises of the Lord, who r *is faithfull and will not suffer you to be tempted aboue that ye shall be able, but will euen giue the issue with the temptation, that ye may be able to beare it.* The Lord s will come shortly, and t giue you a great reward, and will u wipe away all teares from your eies. *See lib.2.Chap.5.*

m Iob 7.1

n Iohn 14.27 iohn 16.33
o 1.Thess.5.23 philip.4.7
p 1.Cor.13.7
q Rom.8.35

r 1.Cor.10.13

s Reu.3.11
t Reu.2.10,23 26.reu.3.5
u Reu.7.17.reu.21,4. esay 25.8

Sect. 14.

That no man may asswage his griefe by laying violent handes on himselfe.

Sect. IIII.

Obiection.

OH, *but it hath tormented me thus long; and it is like to continue lon-*

ger

ger then I can beare it. I am, as it were, a marke set vp to shoote at; Well may I say with the Prophet; Mine eye, my soule, and my body are consumed with griefe; my life is wasted with heauines, and my yeeres with mourning, my strength faileth for my paine, and my bones are consumed. I am a reproach among all mine enemies, but especially among my neighbours; and a feare to mine acquaintance. *O heauie and hard saying,* Take vp thy crosse and follow me. Psalme 31.10 11 Matth. 16.24

Answere.

YEa, but this is much heauier and harder; a *Depart from me ye cursed, into euerlasting fire, which is prepared for the diuell and his angels.* They which follow Christ in taking vp their crosse in this worlde, haue no cause to dread the sentence of eternall damnation in the world to come: For b *If we suffer with him, we shall raigne with him.* c *Surely he shall neuer be moued, but the righteous shall be had in euerlasting* a Matth. 21.41 b 2. Tim. 2.12 c Psal. 112.6,9

remem-

remembrance; his horne shall be exalted with glorie.

As it is pleasant and praise-worthie vnto men, to haue their children resemble them; to haue in their of-spring expressed the future image of their owne fauour; So doth Christ delight to see his diuine prowesse & generositie set forth in his childrens actes and practises, especially to see in vs the skarres, wennes and warts of his vexation and paines; which the more they deface vs in outward shew, the more they beautifie vs in soule; and the more vgly they make vs in the prepostrous iudgement and mistaking of mans eie, the more amiable and glorious they render vs in the sight of God. As the scarre of a wound in the childes face, which he hath suffered in his fathers quarrell, though it disfigure his fauour, is a more edging whetstone of fatherly affection in the Parent, then if it were absent, because it yeeldeth a perpetuall testimonie of a dutifull and louing child; So God, more desirous to haue vs affectionate, then fortunate children, delighteth more in our patient sufferings, sicknesses, and afflictions for his sake, which are assurances of our loue towards him, then to see vs swimme in his temporall gifts. Hee praiseth more the [d] Niniuites in sackecloth, and [e] Iob in the ashes, then either of them in all their pomp, and glory of their riches, wherefore then should we

[d] Ionas 4.11
[e] Iob 2.8

we crie, f *Death is in the pot*, seeing Christ Iesus our Prophet hath seasoned it, not with a little flowre or meale, but with his owne blood? He hath broken the ice, he hath g sanctified our afflictions, hee hath sweetened all our paines with the excesse of his vnspeakeable loue: Hee hath giuen vs such a president and h example, in suffering for vs, as it must needs seeme little, whatsoeuer we suffer for him. Let vs not be dismayed therefore with our crosse & affliction; let not the extremitie of the paynes, the sharpenesse of our miseries, nor the continuance of our sickenesse daunt our courage: wee are not i better then our Master, who suffered farre more then we must, nor wiser then God himselfe, by whose k prouidence, this affliction fell into our share. Yet you say, your paine is like to continue longer then you shal be able to beare it. But how can you remoue it from you? Will you offer violent handes vnto your selfe? Will you cut asunder that which God hath ioyned, as did l Achitophel, m Saul, n Iudas and Pilate? Thinke you to get ease by shortening your owne life? Nay, so farre shal you be from finding of any ease or rest, that by so doing, these your temporall (or rather momentanie) afflictions, shall be turned into euerlasting torments, in the vnquencheable flames of hell fire. Man was not borne of his owne

f 2.Kin.4.40

g Galat.3.13,14

h 1.Pet.2,21

i Matth.10.24

k Prouer. 14. 31

Of Selfe-murder

l 2.Samu. 31. 23
m 1.Samu.31.4
n Actes 1.18

owne pleasure, neither must he die at his owne
o Exodus 20.13 lust. It is written o *Thou shalt not kill.* If wee may not kill an other, much lesse may wee kill
p Genesis 9.5 our selues. God will p require our blood, yea at our owne hands, if wee be guiltie of such
q Genesis 9.6 an vnnatural murther. God hath made q man after his owne image, and we must not deface the image of God; which if wee presume to do, we are guiltie of horrible murther. And to that you say, you are forsaken of your friends; Christ Iesus will neuer forsake you:
r Iohn 6.37.39 r *Him that commeth vnto me,* (saith he) *I neuer*
s Iohn 10.28 *cast away.* s No man shall plucke you out of his handes.

That our impatiencie doth prouoke God the more to punish vs.

Sect. V.

Obiection.

GOd forbid I should make my selfe away, that was no part of my thought, but my meaning is, that my afflictions and paines be so great, so extreame and so intollerable, that I cannot beare them patiently.

Answere.

Answere.

NOt patiently? Alas, whom hurt you by your impatiencie, but your owne soule? Can your impatiencie alter the will of God, or change his purpose? No verily; Yea, by your impatiencie, you make your owne case worse; as wel by the inward griefe, which vexeth and tormenteth you, as also, because thereby you tempt and prouoke the Lord, and pull downe his wrath vpon you. As earthly Parents, when they perceiue their children to be brought in good order, subiection and obedience, by their correction, do then cease from beating of them: So our heauenly Father, when he seeth vs patient, and a humble in our affliction, is moued to pitie, so as hee turneth our troubles into kindnesse and doing vs good; whereas on the contrary side, by our impatiencie and stubbornnesse, hee is compelled to lay more grieuous punishments vpon vs. Also as Kings and Captaines, do more gently entreate those enemies, that haue willingly yeelded themselues into their grace and fauour; then such as be taken captiues, by force of doubtfull fight: Euen so doth God deale more fauourably with those, who patiently humble themselues vnder his hand, and submit them vnto his corrections, then with such, who being

The hurt of impatiencie.

a Num.21.7

ing ouer-maſtered with ſenſualitie and pride of heart, doe continually prouoke him, and prepare themſelues to hold out, and ſtill to rebell and reſiſt his holy will. God would not haue vs periſh with the wicked, and therefore he [b] chaſtiſeth in vs, whatſoeuer hee ſeeth amiſſe, euen in this world; ſo that his rods and corrections are teſtimonies, that hee accounteth vs his lawful children, and not [c] baſtards. We ſee if two children ſtriue togither, and if a man comming by, take one of them, and beat him, leauing the other, we will iudge ſtraightway, that this man is the father of that child he corrected, and that the other appertained not vnto him. And this is it that the Apoſtle Peter meaneth, when hee ſaith, that [d] Iudgement beginneth at the houſe of God; ſhewing that they are his children and houſehold ſeruants, which are afflicted in this life. Wherfore, if Carpenters ſtrike with their hatchets vpon peeces of Timber, to ſmooth and plaine them: if Maſons poliſh the ſtones with the ſtrokes of an hammer; wee gather, that they would employ them to ſome building: Euen ſo, if God lift vpon vs his hatchets and hammers of tribulation, let vs aſſure our ſelues, that he hath choſen vs, to put vs in the building of his holy [e] Temple; and ſo that wee are his deare and welbeloued children. Let vs ſuffer

b 1.Cor.11.30 32

c Hebr.12

d 1.Pet.4.17

e 1.Cor.3.9

our

our ſelues to be guided by him, that is infinitely f wiſer then wee, and g loueth vs better then we loue our ſelues. As in running a race, the agilitie & goodnes of the horſe is knowne; the ſtrength and courage of the man in the combate, the ſauour and qualitie of many drugges in rubbing, bruiſing, or caſting them into the fire, as wee do incenſe; the ſtarres which appeare not by day, ſhine in the night; So the faith, the zeale, the conſtancie, the patience, and other vertues which God communicateth to his Elect, which are hid in proſperitie, do manifeſt themſelues in afflictions. And therefore the Apoſtle ſaith, h *I take pleaſure in infirmities, in reproaches, in neceſſities, in perſecutions, in anguish for Chriſts ſake, for when I am weake, then am I ſtrong.* Now the Lorde would make knowne your patience, your faith, and other vertues; and will you, kicking againſt the pricke, complaine of your extreame handling? Surely if you do ſo, you are i vnworthie the leaſt of all Gods comforts: yet hath not God ſo dealt with you, he giueth you not what you haue deſerued; nay, he leaueth you not without comfort, he will not that his k works ſhould periſh; wherefore you muſt thinke that he dealeth with you, according to his infinite mercy, as a moſt gracious and louing father; who will not that you ſhoulde

f Pſalme 147.5
g Iohn 3.16
h 2.Cor.12.10
i 1.Cor.15.9
k Ezech.33.11

periſh

l 1.Cor. 11.30 32 m Hebr.12.6 n Matth.6.10

l perish with the wicked, m humbling you therefore, to make you a worthy Citizen of his heauenly kingdome. To conclude, when you say the Lordes prayer, you say, n *Thy will be done.* Now the Lordes will is done towards you, and will you shew your selfe rebellious and disobedient vnto his will? So your heart denieth that, which your mouth vttereth, and saith vnto you, in your eare; Ah Hypocrite, if thou mightest choose, thou haddest rather that thy will might be done, then that the will of God should be done. o *Humble your selfe therefore vnder the mightie hand of God, that he may exalt you in due time.* p *There hath no tentation taken you, but such as appertaineth to man, and God is faithfull, which will not suffer you to be tempted, aboue that you be able, but will euen giue the issue with the tentation, that yee maie be able to beare it.*

o 1.Pet.5.6

p 1.Cor.10.13

q Luke 21.19

q *By your patience possesse your soules* saith Christ.

Testimonies out of the holy Scriptures exhorting vnto Patience.

Sect. VI

Prouerbs 16.32

SOlomon, *He that ruleth his owne minde, is better then he that winneth a cittie.*

cittie. Waite vpon the Lord, and he shall saue thee. Prouer.20.22

Isaiah, Thus saith the Lorde God, Behold I lay in Sion a stone, a tried stone, a precious corner stone, a sure foundation. Hee that beleeueth shall not make haste. Esay 28.16

Yet therefore will the Lorde wait, that he may haue mercy vpon you, and therefore will he be exalted, that he may haue compassion vpon you: for the Lorde is God of Iudgement; blessed are all they that waite vpon him. Esay 30.18

Ieremiah, It is good both to trust and to waite for the saluation of the Lord. Lam.3.26

Iesus Christ, Resist not euill, but whosoeuer shall smite thee on thee right cheeke, turne to him the other also. And if any man wil sue thee at the law, and take away thy coate, let him take thy cloke also. And whosoeuer wil compell thee to go with him a mile, goe with him twaine. Matth.5.39 luke 6.29 Matth.5.40 41

But that which fell on good ground are they which with an honest and good Luke 8.15

heart heare the worde and keepe it, and bring forth fruite with patience.

Luke 21.19 By your patience possesse your soules.

Rom.5.3 Paul, Wee reioyce in tribulations, knowing, that tribulation bringeth foorth
4 patience: and patience experience, and ex-
5 perience hope: and hope maketh not ashamed.

Rom.12.12 Reioycing in hope, patient in tribulation, and continuing in prayer.

2.Cor.6.4 In al things we must approue our selues as the ministers of God, in much patience, in afflictions, in necessities, in distresses.

Galat.6.9 Let vs not be weary of well doing, for in due time we shall reape, if we faint not.

2.Thess.1.4 Wee our selues reioyce of you in the churches of God, because of your patience, and faith in all your persecutions, and tri-
5 bulations that ye suffer: which is a token of the righteous iudgement of God, that ye may be counted worthy of the kingdome of God for the which ye also suffer.

Hebr.10.36 Ye haue neede of patience, that after

ye

ye haue done the will of God, ye might receiue the promise.

Cast awaie euerie thing that presseth downe, and the sin that hangeth so fast on: let vs run with patience the race that is set before vs, &c. Reade out this 12. Chap. Hebr.12.1

Iames, *Knowing that the trying of faith bringeth forth patience: Be patient therefore brethren vnto the comming of our Lord. Be ye also patient therefore, and settle your hearts, for the comming of our Lord draweth neere.* Iames 1.3 Iames 5 7 8

Peter, *Girde vp the loynes of your minde, be sober and trust perfectly on the grace, that is brought vnto you by the Reuelation of Iesus Christ.* 1.Pet.1.13

For herevnto are you called, for Christ also suffered for vs, leauing vs an example that we should follow his steppes. 1.Pet.2.21

Humble your selues therefore vnder the mightie hand of God, that he may exalt you in due time. 2.Pet.5.6

And with knowledge, temperance, 2.Pet.1.6

rance, and with temperance patience, and
8 with pacience godlineſſe: for if theſe things be among you, and abound, they will make you that ye ſhall neither be idle, nor vnfruitfull in the knowledge of our Lord Ieſus Chriſt.

1. Iohn 3. 2 Iohn, Deerely beloued, now are we ſonnes of God, but yet it doth not appeare what we ſhall be: and we know, that when he ſhall appeare, we ſhal be like him, for we ſhall ſee him as he is.

Apoc. 14. 12 Here is the patience of the Saints, here are they that keepe the commandements of God, and faith of Ieſus.

Chap. VII.

Of the third cauſe that maketh a worldly man to feare Death, which is the want of Faith and Hope. And the remedie againſt the ſame.

That

That Faith is grounded vpon the faithfull promiſe of Almightie God: and of the excellent effects of the ſame.

Sect. I

VErelie verelie I ſaie vnto you (ſaith Chriſt) a that ye ſhall weepe and lament, and the world ſhall reioice; and ye ſhall ſorrow, but your ſorrow ſhall be turned to ioy. Who would not haſten to ioy, and who would not wiſh to want ſorrow? b I will ſee you againe, and your hearts ſhall reioice, and your ioy ſhall no man take from you. Wherfore ſeeing to ſee Chriſt, is to reioyce, and ſeeing we can haue no perfect ioy vntil we ſee Chriſt; what blindneſſe, and blockiſhneſſe, yea, what madneſſe is it, to loue affliction, and to be ſo much addicted vnto miſerie and worldly teares; and not rather to haſten to that ioy that ſhall neuer be taken from vs? Yet this commeth to paſſe, becauſe we want Faith and Hope, becauſe we beleeue not thoſe things to be true, which God promiſeth, thereby making God c (who cannot lie) to be falſe and d a lier, like our ſelues. If a graue, laudable, and honeſt Man, ſhould promiſe vs anie thing, ſtaitway we ſhould beleeue him, neither would we think our ſelues to be deceiued by him, who we knew, would ſtand to his tackles, and performe his promiſes. Now God

a Iohn 16.20

b 22

c 1. Tim. 2

d 1. Iohn 5.10

ſpeaketh to vs, and dare we (faithleſſe wretches) with an infidel-like & vnconſtant mind doubt of the performance and trueth of his promiſes? e *God forbid, yea, let God be true, all men a liar.* So then God promiſeth vs (when we depart this life) immortalitie and eternitie: and wil we doubt of it? This is to be altogither ignorant of God, this is to offend Chriſt the Lord and Maiſter of all beleeuers, with the ſin of incredulitie, and this is, being in the church, and in the houſe of faith, to forſake the church, and to denie the Faith. Well was the Prophet affected, who ſaith: f *As the Hart braieth after the riuers of water, ſo panteth my ſoule after thee, O God:* g *My ſoule thirſteth for God, euen for the liuing God. when ſhall I come and appeare before the preſence of God?* h *Whom haue I in heauen but thee, and I haue deſired none in the earth with thee?* i *My fleſh faileth, and mine heart alſo, but God is the ſtrength of mine heart, and my portion for euer.* And therefore in a full aſſurance and perſwaſion of the loue of God towards him, and of the truth of his promiſes, he breaketh out in admiration, ſaying: k *Thou wilt ſhew me the path of life, in thy preſence is the fulneſſe of ioy, and at thy right hand there are pleaſures for euermore.* l *I will behold thy face in righteouſneſſe, and when I awake I ſhall be ſatisfied with thine image.* How far are we from this holy affection, from this chriſtian confi-

e Rom. 3.4

f Pſalme 42.1

g 2

h Pſalme 73.25

i 26

k Pſalme 16.11

l Pſalme 17.15

dence,

dence, and godly ioy? And all becauſe we haue neither Faith nor Hope. [m] By Faith we are ſaued. [n] By Faith we are iuſtified. [o] By faith we are regenerated. [p] By faith we ſaue our ſoules. [q] By faith we haue acceſſe vnto this grace wherein we ſtand. [r] By faith we call God our Father. By faith we receiue thoſe bleſſings which God beſtoweth vpon vs in the Goſpel. [s] By faith we receiue Chriſt. By faith we make the merites of Chriſt to become our owne merites. [t] By faith we receiue the promiſe of the holyghoſt. [u] By faith we riſe again with Chriſt. By faith euery man is aſſured of his owne election. [*] By faith we are vnited vnto Chriſt. By faith we are the members of Chriſt. [x] By faith Chriſt dwelleth in our harts. By faith we eate the body of Chriſt, and drinke his bloud. [y] By faith we reſiſt the diuell. [z] By faith we are the ſonnes of God. [a] By faith the word of God is made profitable vnto vs. [b] By faith God ioyneth vs vnto himſelfe. [c] By faith we ſtand. [d] By faith we get our ſelues a good degree in profeſſing the Goſpel of Chriſt. [e] By faith we haue ioy. [f] By faith we ſee inuiſible things. [g] By faith we ouercome the world. [h] By faith we obtain alſo corporall benefites. [i] By faith are the gifts of God ſanctified vnto vs. [k] For their faith were our fathers the Patriarkes, &c, commended. Our faith profiteth the poſterities, as did the

m Epheſ. 2, 8
n Hab. 24. rom. 1.17. gal. 2, 20.
o Actes 15.9
p Heb. 10, 38, 39
q Rom. 5.2
r Epheſ. 3.12 hebr. 10.22
s Epheſ. 3.17
t Galat. 3.14
u Coloſſ. 2.12
* Coloſſ 2.7
x Epheſ. 3.17
y 1. Pet. 5, 8, 9
z Galat. 3.26,
a Hebr. 4.2
b Oſe 2.20
c Rom. 11.20 2. cor. 1.24
d 1. Tim. 3.13.
e; Philip. 1.25
actes 16 34
f Hebr. 11, 1
g 1. Ioh. 5.4.5
h Math. 8, 10 matth. 9.22 matth. 15.18 dan. 6.24
i Luke 17.19
k Hebr. 11

faith of Abraham, l the faith of them that pray for the sanctification of infants that are baptised, for the conuersion of sinners, for help vnto the sick and vnto the afflicted with any miserie, shall not want his effect. Finally, Fayth obtaineth earthly blessings and benefites vnto the wicked, as the faith of Elijah obtained rain for wicked Achab and other infidells. How then can we want faith, without which we are neither regenerated, iustified, nor saued? m *without Faith it is impossible to please God.* Out of Faith issueth Hope, which is a present feeling of the thing we long for; and this nourisheth and preserueth faith to withstand any resistance, & to reuince any oppositiō that shalbe against vs. Hope cannot be seperated from Faith, yea, such as our Faith is, such is our Hope. If we haue no Faith, we haue no Hope, and a wauering faith, maketh a blind hope; if our faith be firme, so will our hope be. Faith is an assurance of the loue of God in Christ: hope is a constant apprehension and feeling of the ioy and glory, which by that loue shall be giuen vnto vs. If we be assured that God loueth vs, which proceedeth of faith, so are we also assured that god wil saue & glorifie vs, which commeth of hope. O then, let vs hold fast n *the confidence and reioicing of our hope vnto the end.* o *For he that wauereth is like a waue of the sea, tost of the wind and carried*

awaie.

l Iames 5.15

m Hebr.11.6.

Hope what it is

The affinitie of Hope with Faith.

n Hebr.3.6

o Ia.1.6

awaie. p *Neither let that man* (ſaith Iames) *thinke that he ſhall receiue anie thing of the Lord.* Let vs not, like hyrelings and prentiſes, ſcore vp our yeeres looking for freedome, as being weary to ſerue the Lorde, in ſuffering any thing any longer. Let vs be wiſe-harted, & in the q aſſurance of our hope trample death and damnation vnder our feet, let vs ſtil crie · r, *Euen ſo, come Lorde Ieſus.* It is reported of the ſwannes, that they die ſinging: and we like ſwannes in the aſſurance and liuely confidence of the fauor and mercies of God, ſhould prepare our ſelues to die, reioycing and ſinging.

p Iames 1.7

q Hebr. 6.11

r Apoc. 22.20

Remedies againſt the weakeneſſe of Faith.

Sect. II

THe Lord like a moſt bountiful and magnificent King, will be angrie if any man will aske a ſmall thing at his handes: becauſe (ſuch is his magnificence) hee had rather giue things of great worth then of ſmall value: his goodneſſe is infinite, he a *loueth al the things that are, and hateth none of them what he hath made:* b *he loueth the ſoules of men.* Wherevpon it commeth to paſſe, that we can no ſooner wiſh for eternall

a Wiſd. 11.25

b Wiſd. 11.27

eternal life and true felicity, but he is as ready, (yea, and much readier then a man can wiſh) to giue and beſtow the ſame vppon vs. Why then ſhuld we miſtruſt our ſaluation, or doubt of the ſweet promiſes of God in Chriſt reuealed in his holy worde? That we might be happie, he created vs of nothing, and being loſt, he reſtored vs to life by the death of his beſt Beloued, and only begotten Son: and being redeemed (c *not with corruptible things as ſiluer and gold,* d *but with the precious blond of Chriſt as of a lambe vndefiled and without ſpot:*) he made vs e heires, by the law of adoption of the kingdom of heauen; yea, fellow-heires with Chriſt Ieſus. And this ſo great a benefit, which now by our hope we poſſeſſe, if we f ſtriue manfully and g fight a good fight, we ſhal ſhortly poſſeſſe indeede, and receiue a crowne of righteouſneſſe which the Lord will giue vs, for ſo he ſaith, h *Be thou faithful vnto the death, and I wil giue thee the crown of life.* Furthermore, if Chriſt Ieſus our Sauiour hath ſought for vs with ſo great ſtudie and indeuor, while as yet we were his i enemies and fled frō him; if he bought vs for ſo great a price, to the end we ſhould not looſe eternall life, when we were quite loſt; how much more will he now make vs partakers of that felicity, which we deſire for, and breathe after ſo much? Let vs cal to mind his ſweete and comfortable

c 1.Pet.1.18
d 19
1.Cori.6.20.1. cor.7.23.heb.9 14. 1.ioh.1.7 reuel.1.5
e Tit.3.5,6,7 gal.4.7.ro.8.17
f Lnke 13.23.
g 1.Tim.6.12 2.tim.4.7
h Reu.2.10
i Rom.5.10

fortable promises: k *I am that good shepheard,* l *my sheepe heare my voice, and I know them, and they follow me.* m *And I giue vnto them eternall life, and they shall neuer perish, neither shall anie plucke them out of mine hand.*

k Iohn 10,11
l 27
m 28

That though a man presentlie feeleth not the peace of conscience, nor hath a liuely apprehension, that he is the child of God, yet he may haue true Faith.

Sect. III

Obiection.

Alas, I haue no faith at all, I am not assured that I am the childe of God; My conscience hath no rest, I feele no grace of the holy Ghost in me, nor any true tokens of faith, I haue a liuely sense of the rebellion of my heart, and of my lewd conuersation. God cannot wincke at sinners, except hee should be vniust; and surely by this my incredulitie, I wholy renounce and reiect the grace

grace of God. How then shall I stand before the face of God? how shall I stand before the tribunal seat of Christ Iesus? Oh vnhappie death then, that leaueth me in this perplexitie!

Answere.

a Psalme 68.4
b Psalme 26.1

GOD is not onely a [a] Lord, and a iust [b] Iudge, but also a louing & most mercifull Father. Your faith is only weake, yon are not vnfaithfull. And great is the difference, betweene vnfaithfulnesse, and weakenesse of faith. The vnfaithful man [c] careth not for his saluation; hee [d] reiecteth the grace of God; or els reiecting the saluation which is in Iesus Christ alone, seeketh saluation [e] other where. But the faithfull man, [f] desireth and longeth for saluation; hee acknowledgeth no other, but that which is in [g] Christ Iesus onely: he seeketh it in him, and would faine be assured thereof. What though you feele not that peace and ioy, in the holy Ghost, so manifestly, as faith at last bringeth forth the same? Was not this the complaint of [h] Dauid? Yea, of Christ himselfe; [i] *My God, my God, why hast thou forsaken me?* Whereby it is manifest, that they were without the apprehension and feeling of fauour and ioy. Content your selfe with

The difference betweene vnfaithfulnes and weaknes of Faith.
c Psalme 2.3
d Rom.2.4
e Luke 18.11
rom.9.32
f Psalme 42.1,2
g Actes 4.12
h Psalme 22.1
i Matth.27.46

with this then; If you deſire to haue the feeling of the aſſurance, that you are the child of God; if you pray vnto God, that you may attaine the ſame; euen this k deſire and prayer, are vndoubted teſtimonies, that the ſpirite of God is in you, and that you haue faith already, though it be but weake and feeble. For this deſire is not a fruite of the fleſh, but of the l ſpirit, which m dwelleth in you. And this praier alſo is the worke of the holy Ghoſt, who prayeth for vs, and in vs, with groanes and n *ſighes, which cannot be expreſſed.* As a woman that feeleth the mouinges of a childe in her wombe, though they be but ſmall and weake, is aſſured that ſhe is with child: So if we haue theſe good motions & deſires, let vs not doubt, but that we haue the o holy ſpirit of God, dwelling in vs, (who is the p author of them) and ſo conſequently, that wee haue alſo faith. Furthermore, if you delight not in theſe infirmities, in your doubts, feares, miſtruſts, to nouriſh them, but are q ſorrowfull for them, and reſiſt thē to your vttermoſt power: then is there a r battell within your members, betweene the ſpirit and the fleſh, betweene faith and miſtruſt. So that you may be aſſured, there is faith in you, but aſſailed with doubts, and that the ſpirit fighteth againſt miſtruſt, and laboureth to ouercome it: And that theſe doubts,

k Ge.20.2. to 18 gen.22.16.18. 2. ſam.11.15.2.ſam 12.9. 1.king.21. 10.19.rom.9.16. 2.cor.3.5. philip. 1.6 philip.2.13

l Phil,2.13

m 1.Iohn 3.24 1.cor.3.16

n Rom,8,26

o Philip.2.13 2.cor.3.5

p 1.Cor,12.3,4

q Luke 17.5

r Rom.7.23

doubts, incredulities and miſtruſtings, are the
2 Ephes.6.16 fierie ſ dartes which Satan throweth againſt
your faith; which warding off the blowes as
a buckler, will at laſt thruſt them backe,
and quench them alto-
gither.

That God doth oftentimes ſuffer his children to be in a manner deſperate, and yet raiſeth them vp againe. And how we may know if we haue any Faith.

Sect. IIII.

Obiection.

Oh, but there was neuer none of the children of God, in this caſe, euen quite deſtitute of the feeling of that ſweete ioy, the peace of conſcience, paſſing all vnderſtanding, wherein I am; If Gods purpoſe were not, to condemne mee, I perſwade my ſelfe, he would neuer lay this croſſe vpon me. What is this want of feeling, this dulneſſe of ſpirit, theſe terrours of the minde, but ſure arguments and ſignes of vnfaithfulneſſe, and incredu-

incredulitie, and euen the very beginnings, and certaine flashings of hell fire?

Answere.

MAke not your state worse then it is, I pray God open your eyes, that you may see, that they that are with you, are moe, then they that be against you, as [a] Elisha prayed for his seruant. Was not Dauid assaulted with great feares and doubts, with mistrust, and dulnesse of spirit? What else meaneth hee, by the sore and grieuous complaint that he maketh, where he saith; [b] *Will the Lord absent himselfe for euer? and will he shew no more fauour?* [c] *Is his mercie cleane gone for euer? doth his promise faile for euermore?* [d] *Hath God forgotten to be mercifull? hath he shut vp his tender mercie in displeasure?* Whereupon, hee (as a desperate man) said; [e] *This is my death.* Now then, where was in Dauid the apprehension & feeling of his faith? and yet for all this, he had not lost it; yea, there was no mirrour of faith better then in him. So all these complaints, were but the representation of feare and despaire assailing his faith, and fighting against it. Also, how weake and small was the faith of the Apostles, when they did [f] not vnderstand that Christ must die and rise againe? And

a 2. King. 6. 17

b Psalme. 77. 7

c 8

d 9

e 10

f Matth. 17. 23 luke 9. 45.

And when they were g offended at Christ, and h forsoooke him, so that Peter himselfe also i renounced and denied him? yet they were not altogither without faith, howbeit then, it were very small. For Christ had reprehended them before, for the weakenesse of their faith, when he called them, not infidels, but k *fearefull*, and men *of little faith*, shewing, that they had some faith, though but a little. Wherefore, if your faith be as weake as a bruised reed; and if it doth but smoke onely, yet haue a recourse vnto Christ, cast your selfe vpon him, and he will saue you. l *A bruised reed shall he not breake, and the smoaking flaxe shall hee not quench.* as Esay sayeth: There are degrees in faith, for Paul saith; By the Gospell, m *the righteousnes of God is reuealed from faith to faith:* that is, from the weaker faith, to the stronger faith. Many of Gods children are like vnto the blinde man, whose eyes Christ opened, n *and asked him if he saw aught* o *and hee looked vp, and said, I see men, for I see them walking like trees.* And when Christ p *made him looke againe; he was restored to his sight, and saw euery man a far off clearely.* To conclude, as true and naturall fire is knowne by the flame and heat, which are the effects and operations of it, for where these are, there must needs be fire; And, if the flame become weake, yet the heat shall suf-

g Matth.26.31 mar.14.27
h Iohn 16.32. marke 14.50
i Matth.26.70 marke 14.68
k Matth. 8.26 mar.4.40.luke 8.25
l Esay 42.3 matth.12.20
m Rom.1.17
n Marke 8.23
o 24
p 25

fice

fice to assure vs, that it is naturall, and not a painted or counterfeit fire. So, if this fruit of your faith be weake, to feele peace in your conscience, yet if you feele the other effect of faith, which is, a desire to the workes of the spirit, to walke in the obedience of God; this fruit of your faith, is to you, a sure and certaine testimonie, that it is in you, though it be but weake and feeble.

The will of any man is counted by God for the deede it selfe, as appeereth, Genes. 20.1 to 18. Gen. 22.16.18. 2.Sa. 11.15. 2.Sam.12 9.1.Ki.21.10.19

That the least measure of Faith, that is, or can be, is effectuall to saluation.

Sect. V.

Obiection.

But what assurance and comfort of saluation, can such a faith, so weake, so feeble, and so small, giue me? The temptations wherewith I am assaulted, are strong and manifold, but my faith is weake and little. Alas, how can a little and weake faith resist such great and strong temptations? how can it quench these fierie darts of Satan?

wherewith I am pearced and sore wounded? What comfort may I looke for by such a faith?

Answere.

EVen this comfort, the assurance of your adoption. For, so you haue but [a] one sparke of true faith, and the least measure of grace, that is, or can be, euen that is effectuall to saluation. And you must consider, that to speake properly, it is not faith, but [b] Iesus Christ, which saueth vs, sauing, in as much as [c] faith is the instrument, whereby we apprehend, and, as it were, the hand, whereby we take hold on Christ. As by the apple of our eye, though it be but little, we see a great mountaine; So by our faith, though little, we take and receiue whole Christ. A man that is in a close roome, if he see the light of the Sun shine through a little hole, yet he may assure himselfe that it shineth on the whole house: So, if wee see but a little beame of the Sunne of righteousnesse shine vpon vs, wee may assure our selues, that the Sonne of life shineth vpon vs in his brightnesse, which manifestly declareth, that we are the children of God. Now then, as this ought greatly to comfort you, in the weakenesse of your faith; so ought it to be

a Matth. 17.20

b 1. Tim. 1. 15 matth. 9. 13 marke 2. 17

c Ephes. 3. 17. galat. 3. 14. col. 2 7. rom. 5. 2. hebr. 2. 4. rom. 1. 17. galat. 2. 20. ephes. 3. 12. hebr. 10. 22

a sharp spurre, to inforce you to grow in faith, and dayly and hourely to pray with the Apostles, d *Lord encrease our faith:* that so at length, you may feele so much the more cleerely, and liuely, the peace and ioy of your conscience, by the assurance, that you are the childe of God, you may the more strongly resist all temptations, and glorifie God.

d Lnke 17.5

Testimonies out of the word of God, concerning life euerlasting, vnto the which the faithfull doe come by death.

Sect. VI

DAuid, *How great is thy goodnesse, which thou hast laide vp for them that feare thee! and done to them that trust in thee!* Psalme 31.19

They shall be satisfied with the fatnesse of thine house, and thou shalt giue them drink out of the riuer of thy pleasures. For with thee is the well of life, and in thy light shall we see light. Psalme 36.8 9

Psalme 84.4 *Blessed are they that dwell in thine house, they will euer praise thee.*

Psalme 118.15 *The voyce of ioy and deliuerance shall be in the tabernacles of the righteous, saying, the right hand of the Lord hath done valiantly.*

Esay 35.10 esay 51.11 Isaiah, *The redeemed of the Lorde shal returne, & come to Tsion with praise: and euerlasting ioy shall bee vppon their heads; they shall obtaine ioy and gladnesse, and sorrow and mourning shall flie away.*

Esay 49.10 *They shall not be hungry, neither shall they be thirsty, neither shall the heat smite them, nor the sunne; for he that hath compassion on them, shall leade them, euen to the spring of waters shall he driue them.*

Esay 51.3 *Ioy and gladnes shall be found in Tsion, praise, and the voyce of singing.*

Esay 60.18 *Violence shall no more be heard in thy land, neither desolation, nor destruction within thy borders: but thou shalt call saluation thy walles, and praise thy gates.*

Reade

Reade further vnto the end of this Chapter.

Thus saith the Lord: I will create Ierusalem as a reioycing, and her people as a ioy. Esay 65.18
And I will reioyce in Ierusalem, and ioy in my people, and the voyce of weeping shal be no more heard in her, nor the voyce of crying. 19 Reade the Chapter throughout.

As one whom his mother comforteth, so will I comfort you, and ye shal be comforted in Ierusalem. Esay 66.13

And when ye see this, your heart shall reioyce, and your bones shall flouriſh like an hearb. 14

Ezechiel, *Thus saith the Lord God, behold, I wil search my sheepe, and seeke them out. As a shepheard searcheth out his flocke when he hath bin among his sheepe that are scattered, so will I seeke out my sheepe and will deliuer them out of all places, where they haue beene scattered in the clowdy & darke day. And I wil bring them out from the people, and gather them from* Ezech. 34.11 12 13

the countries, and will bring them to their owne land, and feede them vpon the mountaines of Israel, by the riuers, and in al the
14 *inhabited places of the countrie. I wil feed them in a good Pasture, and vpon the high mountaines of Israel shall their folde bee, there shall they lie in a good folde, and in fat pastures shal they feed vpon the mountaines of Israel.*

Matth.25.31 Iesus Christ, *When the Son of man commeth in his glory, and all the holy Angels with him, then shal he sit on the throne*
32 *of his glory: And before him shal be gathered all nations, and he shall seperate them one from another, as a shepheard seperateth*
33 *the sheepe from the goates. And he shall set the sheepe on his right hand, and the goates*
34 *on the left: Then shall the king say to them on his right hand, Come yee blessed of my Father, take the inheritance of the Kingdome prepared for you from the foundation of the world.*

Ioh.16.2 *In my fathers house are many dwelling*

places,

places, if it were not ſo I would haue tolde you: I go to prepare a place for you. And if 3
I go to prepare a place for you, I wil come and receiue you vnto my ſelfe; that where I am, there ye may be alſo.

Verely verely I ſay you, that ye ſhall Iohn 16.20
weep & lament, & the world ſhal reioice; and ye ſhal ſorrow, but your ſorrow ſhal be turned into ioy. A woman when ſhee tra- 21
uelleth, hath ſorrow, becauſe her houre is come: but as ſoone as ſhe is deliuered of the child, ſhe remẽbreth no more her anguiſh, for ioy that a man is borne into the world. And ye now therefore are in ſorrow; but I 22
will ſee you againe, and your hearts ſhal reioyce, and your ioy ſhall no man take from you.

Paul, *The things which eie hath not* 1, Cor. 2.9
ſeene, neither eare hath heard, neither came into mans heart, are which God hath prepared for them that loue him.

Peter, *We looke for a new heauen and* 2. Pet. 3.13
a new earth, aecording to his promiſe,

wherein dwelleth righteousnesse.

Apoc. 21. 4 Iohn, *And God will wipe away all teares from their eies, and there shall be no more death, neither sorrow, neither crying, neither shall there bee any more paine, for the first things are passed: And he that sate vpon the throne saia; behold, I make all things new.*

Chap. VIII

Of the 4. cause that maketh Death feare-full to a worldly man; which is his guil-tie conscience, and feare of Gods iudge-ments and punishments: And the re-medies against the same.

That God is readie to forgiue our sinnes; and to receiue a repentant Sinner into grace and fauour.

Sect. I

AGainst this, and the like temptation, there is no better remedie, nor more effectuall, then an a vpright, godly and religious life, which

which consisteth in the obseruing and doing of Gods will. a Not the hearers, but the doers of the law shall be iustified. b *If anie man keepe my worde* (saith Christ) *hee shall not see death.* But because c *there is no man that sinneth not*; for d *who can say, I haue made my heart cleane; I am cleane from sinne:* e *if we say, that wee haue no sinne, we deceiue our selues, and there is no trueth in vs.* Therefore now it remaineth, that you repent, and be sorie for your sinnes, whereby you haue transgressed the law of the Lord, offended his Maiestie, and prouoked his wrath; that now at last you forsake your olde wayes, and purpose to leade a godly life hereafter, if it shal please the Lord to raise you vp againe; and lastly, that you lift vp your heart, and boldly approach vnto the heauenly throane, humbly confessing your offences, and with a sure and firme confidence, in the merits and passion of Iesus Christ, craue pardon for the same. For God is ready to receiue againe into grace and fauour, any penitent sinner: Yea, with faire words he allureth vs to come vnto him, and with sweet promises he prouoketh vs to repentance. f *As I liue, saith the Lord God, I desire not the death of the wicked, but that the wicked turne from his waie, and liue.* g *If wee acknowledge our sinnes, hee is faithfull and iust, to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse.*

a Rom.2.13
b Ioh.8.51
c 1.Kin.8.46
2.chron.6.36
eccles.7.22
d Prouer.20.9.
e 1.Ioh.1.8
f Ezech.33.10
g 1.Iohn 1.9

The

The beginning of ſaluation, is the acknowledging of our ſinnes, and to require pardon of him, who freely forgiueth all ſinnes, [h] *Come vnto me, all ye that are wearie and laden, and* I *wil eaſe you.* Chriſt being not requeſted, [i] lodged at the houſe of [k] Zacheus the publican, who [l] deſired onely to ſee him, as he paſſed by; affirming, that that ſame day [m] ſaluation was come into his houſe; To ſhew that Chriſt is more willing and ready to receiue vs, then we are to aske it at his handes: [n] *For the Sonne of man is come to ſeeke and to ſaue that which was loſt.* This then being true; And ſeeing in a thouſand places of the [o] holy Scriptures, it is witneſſed, that to the penitent Chriſtian, all his ſinnes and debts are forgiuen, by the meere mercie and grace of God; that they are couered and forgotten; that they are pardoned and remitted; that they are not imputed, but caſt afarre off and hidden: it followeth, there is no more the anger of God towards you, (if you be penitent.) Why then ſhould you feare his iudgements, and the torments of hell fire? There is no death, where there is no ſinne; for [p] *by ſinne death entred into the world*; and [q] *the wages of ſinne is death.* As righteouſneſſe is the ſeede of life, and the cauſe why God iuſtifieth vs; So ſinne is the ſeed of death, and the cauſe why God condemneth vs. Now euery ſeede bringeth

h Matt. 11. 28

i Luke 19. 5
k 2
l 3
m 9

n 10
matth. 18. 11

o Math. 9. 12. 13
luke 1. 74. pſalme 119. 12. &c.

p Rom. 5. 12
q Rom. 6. 23

bringeth foorth fruite according to his owne qualitie and kinde, as wheate bringeth foorth wheate, and ſo of all the reſt. But where there is no ſeede ſowne, what fruit is there to be hoped for? So we, hauing no ſinne, ought not to feare and ſtand in dread of the fruite thereof, eternall damnation, and ſo conſequently, why ſhould we feare the anger and iudgements of God?

That the faithfull ought not to feare damnation, forſomuch as they be the children of God.

Sect. II

AS it is vaine and fooliſh, to feare ſicknesſes, when wee are moſt healthfull; and moſt ridiculous to feare pouertie, when we haue plentie and aboundance of all things: Euen ſo is it meere folly to feare the iudgements of God, when we be not in daunger to fall into them at all. There is no cauſe then why we ſhould be afraide to die, perſeuering conſtantly in the faith of Ieſus Chriſt: For the nature of faith, as ſoone as it is receiued into the heart, is properly to encourage, animate, and quicken the ſame. a *The iuſt ſhall liue by his faith*, ſaith the Prophet Habacuk. a Hab.2.4 rom.1.17

This

This faith caused the Prophet Dauid to say;
b *Albeit I walke in the middest of the shaddow of death, yet will I not be afraide, for thou Lord art with me.* Yea the Lord by the Prophet Hoseas declareth, that the faithfull shall haue God allied and ioyned to them. c *I will marrie thee vnto me for euer, yea* I *wil marrie thee vnto me in righteousnesse, and in iudgement, and in mercie, and in compassion*: d I *vvil marrie thee vnto me in faithfulnesse.* e *He that loueth me* (saith Christ) *keepeth my vvord, and* I *and my Father vvill come and dvvel vvith him*: Herevpon we are called, f *the Temples of the Holighost.* Now then seeing g God is with vs, who can be against vs? Furthermore, God adopteth and reputeth vs for his owne children: h *You are the children of God by faith.* i Christ hath giuen power to all them which receiue him, and beleeue in his name, to be *the sonnes of God.* So, being the k children of God, we are also heires and felow-heires with Iesus Christ; being children, we are set free from sinne, death, condemnation, bondage, the rigour of the law, and all the forces of the diuell: being children, we are Christes brethren, and the houshold of God, and in Gods house death dwelleth not, but in the house of satan. And to conclude, being the children of God, God is our father: But can a father hate his owne children? that were against nature.

b Psalme

c Hos.2.19

d 20

e Iohn 14.23

f 1.Cor.3.16,17 1.cor.6.19 2. cor. 6.16

g Rom.8.31

h Gal.3.26 1.iohn 1.12

k Rom.8.17 galat.4.7

Wherefore

Wherefore God loueth vs with a true and fatherly loue. The Apoſtle ſaith l *God ſetteth out his loue towards vs, ſeeing that while we were yet ſinners, Chriſt died for vs* : m *Much more then being now iuſtified by his bloud, we ſhalbe ſaued from wrath through him.* n *For if when we were enemies, we were reconciled to God by the death of his ſon: much more being reconciled we ſhall be ſaued by his life.* What man is he then, that conſidering theſe reaſons, aſſureth not himſelfe of the fauour of God, and remoueth not all feare, which he hath of Gods iudgements, and conſequently of death?

l Rom.5.8
m 9
n 10

That the members of Chriſt ought not to feare death and damnation, becauſe Chriſt their head, hath vanquiſhed and ouercome them alreadie.

Sect. III

WE are the a members of Chriſt, fleſh of his fleſh, and bone of his bones, yea one with him. Chriſt ouercame death, and ſhould we feare the ſame? He ouercame it not onely for himſelfe, but for vs alſo: Hee which hath ouercome death for vs, ſhall ouercome it alſo in vs; vvhy then ſhould we feare his ſting? Chriſt ſpoiled and vanquiſhed ſatan,

a 1. Cor.6.16.

ſatan, that old ſerpent, the Prince and Lord of Death; and why ſhould we feare his power? Chriſt accompliſhed and fulfilled the lawe; vvhy then ſhould we feare the iudgements of God? Chriſt by his perfect obedience, fulfilled his fathers will, appeaſed his wrath, ſatisfied his iuſtce, and aboliſhed the curſe of the law, which is death, according as it is ſaid, b *O death I will be thy death.* He died, that we might liue: he roſe againe, that we might be iuſtified. So then he is our Paſtor, we neede not feare to be taken out of his hands. He is our Aduocate, we neede not dread damnation. He is our Mediatour, we neede not feare the wrath of God. He is our Light, we need not feare darkneſſe. He is our Shadow, we neede not feare the heate of hell fire. He is our Iugde, we need not feare that ſentence ſhall be denounced againſt vs. Wherefore let vs caſt off all feare, and horrour, of death, hell, and damnation, which not hauing any power ouer the head, cannot haue any ouer the members.

b 1. Cor. 15

That the Forgiueneſſe of ſinnes is not a common benefite, as the ſecure and careleſſe Chriſtian imagineth.

Sect.

Sect. IIII

Obiection.

Me thinkes it were needeleſſe for you to trouble your ſelfe ſo much about this point, for I feare not the iudgements of God, eſpecially conſidering that my ſins are forgiuen me; For where there is no ſinne, there can be no condemnation (as you noted very well before:) And that my ſinnes are pardoned, I know right well, conſidering it is but a common benefite, and therefore eaſily obtayned.

Anſwere.

TRue it is indeed, if our ſinnes be pardoned, we ſhall not come into iudgement, a for hee is bleſſed, that is eaſed of that burthen. But ſuch is the ſecuritie & preſumption of men in theſe dayes (who neuer knew what ſinne meant) that they eſteeme little or nothing of the forgiueneſſe of their ſinnes, imagining it indeed, (as you ſay) a common benefite, and eaſily obtained: whereas, if they were prickt but a little, with the feeling of the ſmart

a Pſalme 32.1.2

ſmart of their ſinnes, they would eſteeme of the pardon of them, as of the greateſt treaſure that can be; they would ſell all they haue to buy it, and chooſe it before tenne thouſand worldes. For without this bleſſing, man is more miſerable, and more wretched, then the vileſt creature that euer was, or can be. For when the bruite beaſtes die, there is an end of their miſerie: but when men die, without the remiſſion of their ſinnes, there is the beginning of their woe, of their endleſſe torments in that lake, which burneth with fire and brimſtone, with Satan and his Angels; firſt in the ſoule onely, vntill the day of iudgement, and then, both in body and ſoule, for euer and euer. Oh (ſaith one) if a ſinner damned in hell, did know, that hee had to ſuffer thoſe tormentes there, no more thouſand of yeeres, then there be ſandes in the Sea, and graſſe-pilles on the ground: or no more thouſand millions of ages, then there be creatures in heauen and in earth, he would greatly reioyce thereof; for he would comfort himſelfe at the leaſt, with this cogitation, that once yet the matter would haue an end. But now, this word NEVER, breaks his heart, when hee thinketh on it; and that after a hundred thouſand millions of worldes there ſuffered, he hath as farre to his end, as he had the firſt day of his entrance into thoſe torments.

How miſerable Man is, without remiſsion of his ſinnes.

ments. Now then, if these things were well considered, & weighed in the ballance of reason, then should the drouzie Christian finde his state fearefull, and then would he acknowledge what, and how great a blessing is the Remission of sinnes.

What we must doe for the obtaining of the remission of our sinnes.

Sect. V

Obiection.

Alas, now I know my state is fearefull indeede, I feele the sting of sinne wounding my conscience, and piercing my very soule. The law doth accuse and condemne me, the iust and seuere wrath of God is ready to take vengeance of me. Oh by what meanes, and how shall I procure pardon of my sinnes at Gods handes?

Answere.

THe Lorde a dealeth not with vs *after our sinnes*, neither doth he reward vs *according to our iniquities*. b *For as high as the heauen is aboue the earth, so great is his mercie towardes them*

a Psalme 103.10

b 11

12 that feare him. c As farre as the East is from the West, so farre hath he remoued our sinnes from vs. The onely meanes to procure the pardon of sinnes at the hands of God, is the death and passion of Christ: for d Christ died for our sinnes. e The bloud of Iesus Christ his Sonne, cleanseth vs from all sinne. f Wee were redeemed with the precious bloud of Christ, as of a lamb vndefiled and without spot. So then, as g Benhadad the king of Syria, when he was discomfited and ouercome by the king of Israel, by the counsell and perswasion of his seruants; who tolde him, that the kings of Israel were mercifull men; sent men cloathed in sackcloth, with ropes about their neckes, to intreate for peace and fauour: and when the king of Israel saw their submission, he made couenant of peace with him. So, seeing we, by our sinnes doe iustly deserue death, hell, and condemnation, it standeth vs vpon to come into the presence of God, and to humble our selues before him, continually crauing and intreating for the pardon of our sins, through the merites of Iesus Christ, and no doubt the Lord will graunt our request, and be at peace with vs; for the Lord our God is a most merciful father. h Confesse and acknowledge your sinnes vnto the Lord, and hee will forgiue you. Yea i though your sinnes were as crimson, they shall be made white as snow, though they were redde like

d Rom.4.25
e 1.Iohn 1.7
f 1.Pet.1.18
g 1.Ki.20.32
h Psal.32.5
i Esay 1.18

like skarlet, they shall be as woll. k *There is no condemnation to them that are in Christ Iesus.* And that we should be sure of the pardon of our sinnes, whereof God giueth vs a dislike and true abhorring, the Lord would haue it an Article of our faith, so that we should not bee sound christians, if we beleeued it not.

k Rom.8.1

See li.2, cha.2. sect.4. & 5

Testimonies out of the word of God, concerning the forgiuenesse of sinnes, promised to all such as cleauing fast to the merites of Christ onely, are truly penitent.

Sect. VI

MOses, *I am the Lorde thy God, shewing mercie vnto thousands, to them that loue me and keepe my commandements.* Exodus 2.2,5 6

The Lord, the Lord strong, mercifull and gratious, slow to anger, and abundant in goodnesse, and trueth. Reseruing mercy for thousands, forgiuing iniquity, and transgression, Exodus 34.6 7

9 greſſion, and ſin: Pardon our iniquitie and ſinne, and take vs for thine inheritance.

Pſalme 25.10 Dauid, *All the pathes of the Lorde are mercie and trueth vnto ſuch as keepe his couenant and his teſtimonies.*

Pſalme 32.10 *He that truſteth in the Lord, mercie ſhal compaſſe him.*

Pſalme 89.1 *I will ſing the mercies of the Lord for euer: with my mouth will I declare thy trueth, from generation to generation.*

2 *For I ſaid, Mercie ſhall be ſet vp for e-*
uer, thy trueth ſhalt thou ſtabliſh in the
3 *very heauens. I haue made a couenant*
with my choſen, I haue ſworne to Dauid
my ſeruant. Thy ſeede will I ſtabliſh for
4 *euer, and ſet vp thy throne from genera-*
30 *tion to generation. But if his children*
forſake my law, & walke not in my iudge-
31 *ments: if they breake my ſtatutes, and*
32 *keepe not my commandements: Then wil*
I viſit their tranſgreſſion with the rodde,
33 *and their iniquitie with ſtrokes. Yet my*
louing kindneſſe will I not take from him,

neither

neither will I falsifie my trueth. My co- 34
uenant will I not breake, nor alter the
thing that is gone out of my lips.

As a father hath compassion on his Psalme 103. 13
children, so hath the Lord compassion on
them that feare him.

With the Lord is mercie, and with him Psalme 130.7
is great redemption.

The Lord is gracious and mercifull, Psalme 145.8
slow to anger, and of great mercie. The
Lord is good to all, and his mercies are 9
ouer all his works. The Lord vpholdeth 14
all that fall, and lifteth vp all that are
ready to fall.

Hee healeth those that are broken in Psalme 147.3
heart, and bindeth vp their sores. The
Lord delighteth in them that feare him, 11
and attend vpon his mercie.

Isaiah, *Though your sinnes were as* Esay 1.18
crimsin, they shall bee as white as snow:
though they were as red as skarlet, they
shall be as wooll.

Therefore will the Lord waite, that Esay 30.18

he may haue mercie on you, and therefore will he be exalted, that he may haue compassion vpon you; for the Lord is the God of iudgement. Blessed are all they that waite for him.

Esay 43.25 *I, euen I am he that putteth away thine iniquities for mine owne seke, and will not remember thy sinnes.*

Esay 44.21 *Thou art my seruant, ô Israel, forget*
22 *me not: I haue put away thy transgressions like a clowde, and thy sinnes as a mist, turne vnto me, for I haue redeemed thee.*

Esay 45.21 *There is none other God beside mee, a iust God, and a Sauiour, there is none beside me. Looke vnto me, and yee shall be*
22 *saued: all the endes of the earth shall be saued.*

Reade the 53, Chap. of the sufferings of Christ, for your singular comfort.

Esay 54.9 *This is vnto me as the waters of Noah, for as I haue sworne, that the waters of Noah should no more goe ouer the earth,*

so

so haue I sworne, that I will not be angrie to thee, nor rebuke thee : For the mountaines shal remoue, and the hilles shal fall downe, but my mercie shal not depart from thee, neither shall the couenant of my peace fall away, saith the Lord, that hath compassion on thee. 10

Let the wicked forsake his wayes, and the vnrighteous his owne imaginations and returne vnto the Lord: and he will haue mercie vpon him, and to our God, for he is very ready to forgiue. For my thoughts are not as your thoughts, neither are your wayes my wayes, saith the Lord. For as the heauens are higher then the earth, so are my wayes higher then your wayes, and my thoughts aboue your thoughts. Esay 55.7 8 9

Ieremiah, Turne thee againe vnto me, saith the Lord : And I wil not let my wrath fall vpon you, for I am mercifull, saith the Lord, and will not alway keepe mine anger. O yee disobedient Children, returne, and I wil heale your rebellions. Ieremie 3.1 12 22

Ieremie 18.8 If this Nation, against whome I haue pronounced, turne from their wickednesse, I will repent of the plague that I thought to bring vpon them.

Ieremie 29.11 I know the thoughts that I haue thought towards you, saith the Lorde, euen the thoughts of peace, and not of trouble, to giue you an ende, and your hope: Then
12 shall you crie vnto me, and ye shall go and pray vnto me, and I wil heare you.

Ieremie 31,31 Behold, the day is come, sayth the Lord, that I will make a newe couenant with the house of Israel, and with the
33 house of Iudah. I will put my Law in their inward partes, and write it in their hearts; and wil be their God, and they shal
34 be my people. And they shal teach no more, euery man his neighbour, and euery man his brother, saying Know the Lord: For they shall all know me, from the least of them vnto the greatest of them, saith the Lord: For I will forgiue their iniquitie, and wil remember their sins no more.

Ezechiel,

Ezechiel, If the wicked returne from his sinnes that hee hath committed, and keepe all my statutes, and do that which is lawfull and right, he shal surely liue and not die. All his transgressions that hee hath committed, they shall not be mentioned vnto him, but in his righteousnesse that he hath done, hee shall liue. Haue I any desire that the wicked shall die, saith the Lord God? Or shall he not liue if hee returne from his wayes? When the wicked commeth away from his wickednesse that he hath committed, and doth that which is lawfull and right, he shal saue his soule aliue. Because he considereth, and turneth away from his transgressions that he hath committed, he shall surely liue and shal not die. Returne therefore, and cause others to turne away from all your transgressions, so iniquitie shall not be your destruction. Cast away from you all your transgressions, whereby you haue transgressed, and make you a new heart, and a new spirit, for Ezech. 18.22 22 23 27 28 30 31

for why will yee die, O house of Israel?
32 *For I desire not the death of him that dieth, saith the Lord God, cause therefore one another to returne, and liue yee.*

Ezech.20.44 *You shall knowe that I am the Lorde when I haue respect vnto you for my names sake, and not after your wicked wayes, nor according to your corrupt workes: O yee house of Israel, saieth the Lord God.*

Ezech.33.11 *As I liue, saith the Lord God, I desire not the death of the wicked, but that the wicked turne from his way, and liue: Turne, turne, from your euill wayes; for why will ye die, O ye house of Israel?*

Ose. 6.6 Hosea, *I desire mercie and not sacrifice.*
Ose.11.9 *I wil not execute the fiercenesse of my wrath; I will not returne to destroy Ephraim; for I am God, and not Man.*

Ioel 2,12 Ioel. *Now the Lord saith, turne you to me with al your heart, and with fasting,*
13 *and with weeping, and with mourning. And rent your heart and not your clothes, and*

turne

turne vnto the Lorde your God, for he is gracious and mercifull, ſlow to anger, and of great kindnes, and repenteth him of the euill.

Ionah, *I know that thou art a gracious God and mercifull, ſlow to anger, and of great kindneſſe, and repenteſt thee of the euill.* Ionah 4.2

Micah, *Who is a God like vnto thee that taketh away iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage! he retaineth not his wrath for euer, becauſe mercy pleaſeth him. He wil turne again and haue compaſſion vpon vs, he wil ſubdue our iniquities, and caſt off all their ſinnes into the bottome of the ſea.* Micah 7.18 19

Zechariah, *Thus ſayth the Lorde of hoſtes, Turne vnto me ſaith the Lord of hoſtes, and I wil turne vnto you ſaith the Lord of hoſtes.* Zechar.1.3

As I thought to puniſh you when your fathers prouoked me vnto wrath, ſaith the Lord of hoſtes, and repented not: So againe Zechar.8.14 15

I haue determined in these daies to doe well vnto Hierusalem, and to the house of Iudah; feare yee not.

Mala. 3.7 Malachi, *From the dayes of your fathers, ye are gone away from mine ordinances, and haue not kept them: returne vnto me, and I will returne vnto you, saith the Lord of hostes.*

2. Chro. 30.9 Hezechiah, *The Lorde your God is gracious, and mercifull, and will not turne away his face from you, if ye conuert vnto him.*

Iohn 6.37 Iesus Christ, *All that the Father giueth me, shall come to me: and him that*
38 *commeth to me, I cast not away. For I came from heauen, not to do mine own wil, but his will which hath sent me.*
39 *And this is the fathers will which hath sent me, that of al which he hath giuen me, I should loose nothing, but should raise it vp at the last day.*

Iohn. 11.25 *I am the resurrection and the life: he that beleeueth in me though he were dead,*

yet

yet shal he liue. And whosoeuer liueth and beleeueth in me shall neuer die. 26

Peter, To him giue all the Prophets witnesse, that through his name al that beleeue in him, shal receiue remission of sins. Actes 10.12

The Lord is patient towardes vs, and would haue no man to perish, but would all men to come to repentance. 2.Pet.3.9

Paul, There is no difference between the Iew and the Grecian: for he that is Lord ouer all, is rich vnto all that call on him. For whosoeuer shal cal on the name of the Lord, shal be saued. Rom.10.12 13

This is a true saying, and by all meanes worthy to be receiued, that Christ Iesus came into world to saue sinners. Who will that all men shall be saued, and come vnto the knowledge of the truth. Who gaue him selfe a ransome for all men. 1.Tim.1.15 1.Tim.2.4 6

Iohn, If we acknowledge our sinnes, he is faithfull and iust to forgiue our sins, and to cleanse vs from all vnrighteousnesse. 1.Iohn.1.9

If

1. Ioh. 2. 1 *If any man sinne, we haue an Aduocate with the Father Iesus Christ the iust:*
2 *And he is the reconciliation for our sinnes, and not for ours onely, but also for the sinnes of the whole worlde.*

The end of the first Booke.

The

THE SECOND Booke, of the Resolued Christian.

Chap. I

A Remedie for vnpenitent and obstinate Malefactors, that by the Magistrate are adiudged to die.

That there is a God.

Sect. I

TO goe about to proue, that *there is a God*, would be deemed a labour woorthie of laughter, being a thing knowen of it selfe, and perceiued of euery man by common sence, as if a man should take vpon him to enlighten the Sunne with a candle; or to prooue that the fire is hotte: were it not that our miserable and thrice-wretched age hath hatched those a *Mockers* who in denying a thing so certaine, doe shew themselues vnworthy of all conference, as contēders against their owne knowledge and conscience. The sole

a 2.Pet.3.3 *Contra negantem principia non est disputandum.*

sole representation of so hideous a blasphemie, might suffice to pierce our soules, & to cause vs to sweat euen b water and bloud, for anguish that the world could afford any so abominable monsters, as should denie that *there is a God*: or call in question the c *Great mysterie of godlines, which is God manifested in the flesh, iustified in the spirit, seene of angels, preached vnto the Gentiles, beleeued on in the world, and receiued vp in glorie.* This is a fearfull and iust iudgement which God executeth vpon those, whose harts and minds are so deepely plunged in fleshly pleasures, that they neuer thinke vpon God, as if there were d no God at all; vpon those, who, to the intent they might practise all abominations, vncleanesse, and wickednes, with lesse remorse, haue maliciously striued to choake vp these remainders of the image of God in them, *That there is a God, that he is iust, and that the soule is immortall*: and vpon those that contemne the treasure of the Gospell, that trample vnder foote the e most pretious bloud of Iesus Christ, that scorne the simplicitie and constancy of the faithfull, in refraining from euill, vppon their confidence and assured hope in God, and for feare of his name, whose iudgement shall be more horrible then that of f Sodom and Gomorrha. To the end therefore to arme the Elect against such diuilish temtation, and to make those inexcusable that suffer themselues

b Luke 22.44

c 1. Tim. 3.16

d Psalme 10.15

e Hebr. 10.29

f Matth. 10.15

ſelues to be deluded by this pernitious Paradoxe, we will produce againſt them ſundrie witneſſes out of the large volume of Gods creatures, which manifeſtly teſtifie that there is a God, againſt whom no exceptions can be taken. What man is he that comes into a wilderneſſe or deſart place, and there ſees a houſe gallantly built, finding there no liuing creature, beſides birds and beaſts, wil not preſently conceiue that there either are, or haue bin ſome men that builded the ſame, imagining it to be impoſſible, that either birdes or beaſtes ſhould reare ſuch a building: Euen ſo when we behold the wonderfull h frame of the whole world, the heauens beautified with the Sunne, the Moone and the ſtarres; the earth garniſhed with herbes, plants, and other creatures; the ſea with fiſh; Man indued with vnderſtanding and reaſon, brought into this world as into a pallace, abounding with all goodneſſe which may bring delight and contentment; and here enioying ſo many creatures, in ſuch numbers and diuers ſortes: who will not preſently confeſſe that the creatures that be in it, could neuer make it, and that it could not make it ſelfe, and therefore that the Maker of it muſt needs be God? Thus then the vniuerſall world in euery part thereof exclaimeth againſt the Atheiſts, that ther is a God, the Maker & Gouernor of it. If this wil not ſuffice to proue *there is*

g Actes 4.17 rom. 1.20

The firſt argument that there is a God, taken from the creatures.

h Rom. 1.20

The 2. Argument from the generall conſent of al people and nations.

a God; we will further produce for witneſſes, all people and nations of the world, euen from the creation vntil this day, who with one aſſent acknowledge that *there is a God*; notwithſtanding that they conceiued it diuerſly, according to the diuerſitie of their owne imaginations; which diuerſitie alſo manifeſtly eunceth, that it is not a doctrine onely traditionally deliuered from people to people, but alſo bred and brought vp with euery of them in their owne ſelues. Within theſe two hundred yeeres, there haue bin diſcouered many vnknowne nations, among whom ſome haue bin found to liue without law, without King or Ruler, without houſe, going ſtarke naked, yet none without ſome kind of religion, and an aſſured perſwaſion that *there is a God*; to ſhew vnto vs, that it is not ſo naturall vnto a man, to be ſociable, to clothe himſelfe, and to liue ciuilly, as to know that *there is a God* the author of his life. Wherevpon an heathen Philoſopher ſaid, *It is a matter borne with man, and grauen in his ſoule, to beleeue that there is a God.* And bee not theſe Atheiſts men, and therefore endued with this natural knowledge that *there is a God*? What ſhall we ſay more? The very diuells k beleeue that *there is a God*, and tremble, ſaith Iames. Hereof we haue many teſtimonies, among the writings of the heathen; Apollo the great God, or rather diuel of the Ethniques, being

Religion naturall but not true religion.

i Cic. lib. 2. De Nat. Deorum

The third Argument from the confeſsion of diuells.

k Iam. 2, 19.

being vrged to tell what he was, and whether *there is a God*, being as it were, vpon the Racke, maketh this anſwere;

1 *The Diuels which haunte,*
Both Sea and Land;
Are tamed with
Gods ſcourge and band.

1 Proclus in Timæum. Lactant. lib. 1. cap. 7

Therefore the Atheiſts, are more incredulous then the Diuels; and leſt they ſhould trẽble with the Diuels, they labour to choake vp all remembrance of God; howbeit when God doth extraordinarily manifeſt himſelfe by the effects of his power, in thunders, lightnings, or earth-quakes, experience teacheth, that theſe monſters are the very firſt that with trembling and terrour do crie out, confeſſing that *there is a God.* There be many other argumẽts to proue that *there is a God*, which for breuitie ſake I omit, adding only one more, to wit, the Authoritie of the word of God, which containeth infinite, moſt euident and cleere teſtimonies of ſundry ſorts, to proue that *there is a God*; which are able to ſatisfie any man whatſoeuer, if he be not wilfully blinded, as indeed all Atheiſts be. But here they take exception, for they deny that the ſcripture proceeded from God, affirming, that there is no truth in it, which monſtrous blaſphemie, if they ſtill auouch, muſt needes be maintained, euen againſt their owne conſciences, if they wil conſider but theſe rea-

The fourth argument from the authoritie of the holy ſcripture.

That the ſcriptures proceeded from God.

The first reason.

sons folowing. First, In other Bookes, there are counsels, exhortations, & reasons to perswade; In the Scriptures wee haue absolute and expresse commaundements; which prescribe a law, not only to the body, as other bookes do, but also vnto the minde, to the cogitations and affections of the soule: they labour wholy to exalt God, and to humble man, shewing him the multitude of his sins, and the punishments due vnto the same, and yet teach an assured remedie how to escape the daunger: so that man finding himself worthy of al miserie, doth neuertheless find himselfe ioyfull in the midst of all his afflictions, expecting a crowne of glory: such effects no other booke can work: therfore the Scriptures must needs be of God, who being a Superior, hath authoritie to commande; who only hath dominion ouer the Soule, and knoweth the affections & passions of the heart.

The second reason.

Secõdly, in the scriptures there are prophecies of things which mans vnderstanding could neuer foresee, the fulfilling of which is many times noted, sometimes a hundred yeeres, a thousand, yea three thousand before they came to passe: they entreate of the history from the beginning of the world, with the doctrine which euer continued in the church, yet there is no contradictiõ, either in the history or doctrine; where other bookes beginning their history much later, containe infinite contradictions and other vanities: also the stile of the

holy scriptures is simple, without affectation, and yet it [m] pierceth the hart and conscience, which no other writing, no not of the best Otors in the world can doe; and therefore the Scriptures must of necessitie be of God, who foreseeth and knoweth all things, who is euer constant, and who guideth the heart and conscience. Lastly, of al other bookes the diuel hath most endeuoured, to falsifie, to corrupt, and to abolish the most holy Scriptures, yet haue the same bin most miraculously preserued in their integritie, by his prouidence, who is the Authour of the same, for the confession and maintenance of the doctrine whereof infinite numbers of men, Princes, Magistrates, Artificers, Husbandmen, learned & vnlearned haue forsaken all; yea life it selfe and suffered such torments, as were intolerable to any that were not sustained by the diuine Power: Behold, so many millions of Martires witnessing with one assent, that the holy Scriptures proceede from God. To conclude therefore, let vs abhorre such wicked cogitations, let vs beleeue that *there is a God*, a Creator, a Redeemer, and a Sanctifier, who by his [n] prouidence guideth the whole world, who will punish all Atheists, and other infidels with [o] vnspeakable and incomprehensible torments to continue for euer, and who wil giue vnto his elect and faithful children a [p] crowne of life.

[m] 1. Cor. 2. 4, 5.

The third reason.

[n] Prou. 15. 3

[o] Matth. 25. 41

[p] Apoc. 2, 10

Powel, G.

That the soule of man is immortall.

Sect. II.

HAuing confessed that *there is a God*: it followeth consequently, that wee confesse him to bee iust, a rewarder of euery man according to his deserts. Now the Atheists haue a second shift, to confirme themselues in their wickednesse, and that is, to deny the immortalitie of the soule; affirming that it is all one with the bodie, and that it dieth with the same: which assertion, or rather blasphemie, is most false and absurd. For if the soule were the bodie, or any part thereof, it should growe with the same, as the other partes of it doe; and the greater that the body were, the greater also should the soule be. But experience teacheth the contrarie; for when the bodie is at a certaine stay, and increaseth no more, then doth the soule most grow, and they that are strongest of mind, are cõmonly weakest of bodie; and the soule is seene to bee verie liuely in a languishing bodie, and to growe the more in force, by the decaying of the body, that is, to increase the more in powver & vertue. Therefore the soule groweth not with the body,

Hebr. 11. 6.

That the soule is no part of the bodie.

body, and is not the ſame nor any part thereof. Againe, if the ſoule were the bodie, then ſhould ſhe looſe her ſoundneſſe with the bodie, ſo as the maimed in bodie ſhould feele a maime in his ſoule, the ſicke ſhould be ſicke in his reaſon, the blind ſhould haue a blind ſoule, and the lame a lame ſoule. But experience teacheth the contrarie, wherefore the ſoule and the body be not all one, neither is the ſoule a qualitie which hath his being in another thing; but a ſubſtance or life which cauſeth another thing to be, a forming ſubſtance, and a ſubſtantiall forme, which perfecteth the bodily ſubſtance, which outwardly ſeemeth to haue ſo many perfections; yea a ſpirituall and not a bodily ſubſtance, which comprehendeth heauen and earth, time paſt, preſent, and to come, and is preſent in diuers places at once, which a bodie cannot doe, becauſe it hath certaine dimenſions; it cannot comprehend any thing which is not proportioned according to the greatneſſe and capacitie thereof: and therefore it is manifeſt alſo, that the ſoule is not any materiall thing, becauſe matter receiueth not any forme or ſhape, but according to his owne quantitie, and but onely one forme at once, whereas the ſoule receiueth all formes without quantitie, come there neuer ſo many at once, or ſo great, yea though they be contrarie formes. Theſe things conſidered, why

That the ſoule is a ſubſtance.

Powel, G.

ſhould we thinke, that the thing which becommeth the ſtronger by the weakneſſe of the body, and which is aduanced by the decay of the bodie, ſhould returne to duſt and die with the bodie? yea what is it that can kill the ſoule? Not contrarietie, for ſhe allodgeth all contraries equally in her ſelfe, yea in whom contraries abandon their contrarietie: Not want of food, for ſhe feedeth on the whole world; yea take the world from her, and ſhee feedeth at greateſt eaſe moſt agreeable to her owne nature: Not violence, for the ſoule cannot bee puſhed at, neither inwardly nor outwardly: Nor Death it ſelf, for ſhe ſeeketh life by Death. There is nothing then, that hath power againſt the ſoule of Man; and therefore it is immortal. Moreouer, who is that Man that deſireth not immortalitie? How could he deſire it if he vnderſtood not what it is? None of vs coueteth to be beginning-leſſe, for wee cannot comprehend what it is, yea when we thinke vpon eternitie without beginning, wee are at our wits end; becauſe none of vs is ſo, nor can bee: Whence comes this, but that our ſoules hauing had a beginning, cannot conceiue an eternitie without beginning, and yet being created immortall, they doe well conceiue an euerlaſtingnes without end? If there be any that ſtil perſiſt in their Atheiſme, it cannot be but that they doe it againſt their owne conſcience, for

it

it is euen against the law of nature, against the consent of all people and nations in the world, who euer beleeued the immortalitie of the soule, yea and against the voice of God himselfe, who in his holy word expresly testifieth, that his soule is immortall. Christ reasoning against the Saduces, maketh this argument [a] *I am the God of Abraham, the God of Isaac, and the God of Iacob, God is not the God of the dead, but of the liuing.* Ergo, Abraham, Isaac, & Iacob doe liue; wherefore the soule must needs be immortall. The testimonies of holy scripture which confirme this point are infinite, which (for breuitie sake) I omit; Besides which testimonies, the immortalitie of the soule is also proued most manifestly in many examples, namely in [b] Henoch, in [c] Abraham, in [d] Isaac, in [e] Iacob, in [f] the apparition of God vnto Moses, by which [g] Christ prooued the resurrection, and that the godly being dead, doe liue in God; in [h] Korah and his complices, in [i] Saul, for if he had thought that Samuel touching his soule had beene dead, he would not haue had him raised vp; In [k] Dauid, in the Kings, who are said to haue slept with their fathers, to wit, [l] Rehoboam, [m] Iehoshaphat, [n] Ioram, [o] Iehu, [p] Ieroboam, [q] Manahem, [r] Iotham, [s] Ahaz, [t] Hezechiah, [u] Manasseh, [x] Abia, [y] Vzziah. Also in them that were raised vp from the dead, by [z] Elijah, by [a] Elisha, by [b] Christ,

[a] Matth. 22. 32

[b] Gen. 5 24.
[c] Gen. 25. 8
[d] Gen. 35. 29
[e] Gen. 49. 29
[f] Exod. 3. 15, 16
[g] Mat. 22. 31
[h] Num. 16. 32
[i] 1. Sam. 28. 11
[k] 2. Sam. 12. 23
[l] 1. King. 14. 31
[m] 1. Ki. 22. 50
[n] 2. Kin. 8. 24
[o] 2. King. 10. 35
[p] 2. King 14. 29
[q] 2. King 15. 22.
[r] 2. King 15. 38
[s] 2. King. 16. 20
[t] 2 King. 20. 21
[u] 2. King. 21. 18.
[x] 1. King. 15. 8
[y] 2. Chro. 26. 23
[z] 1. King. 17. 22
[a] 2. King. 4. 35

Powel, G.

b Iohn 11.43
c Actes 9. 40
d Actes 20. 10
e 2.king.2.11
f Iohn 19.27
g Esa.14.8,9,11
h Matth.27.50
i Lu.16.22,23
k Luke 16.9
l Lu.23.42,43
m Actes 7.59

b Christ, by c Peter, by d Paul; And in e Elijah, in f Iob, in g Nabuchadonozor, in h Christ, in i Lazarus and the rich glutton, in the k vniust Steward, in the l Thief hanging at Christs right hand, and in m Stephen. If as yet there be any doting heads which doe doubt of, or deny the immortalitie of the soule, they are vnworthie to beare the name of Men, being very beasts, and plagues of a Christian Common-wealth, woorthie to loose their liues; For it cannot be but that they who denie this Trueth, do lacke all honestie and shame, and are readie to practise any mischiefe or villanie whatsoeuer.

The wrath of God against the Transgressors of his commaundements.

Sect. III.

THe Lord himselfe diuided his lawes into two principal heades or tables; wherof the first teacheth vs the loue of God, containing all duties of pietie and religion in the foure first commaundements, and the latter, the loue of our neighbours, containing all duties of iustice and honest dealing in the sixe last commaundements. Now God *is* d *a consuming fire and a iealous God*; e *A great God, mightie and*

d Deut.4.24
hebr.12.29
exod.20.5
e Deu,10,17

and terrible, a f God of reuenge, g whoſe preſence is ſo hote, that no man is able to abide it, whoſe lips are full of indignation & wrath; whoſe breath is a vehement flood, h *whoſe looke drieth vp the depths*; whoſe *wrath maketh the mountaines to melt away*. i *Before whom the boaſt of the Angels ſtand with trembling*. k *The pillers of heauen tremble and quake at his reproofe*. Such a l mightie God is he, that with a whirling wind and outſtretched arme, he will m come in perſon and confound all the deuiſes of the vngodly: Such a n iealous God, that whoſoeuer ſinneth, he will ſtrike him with terrible plagues: and ſuch a o iuſt God, that hee will not ſuffer the wicked to liue. p Hee is not a God that loueth wickedneſſe, neither ſhall any euill dwell with him, and therefore there is nothing more odious vnto him, and more contrarie vnto his nature then ſinne. It is a daungerous & dreadfull darkneſſe that no light can illuminate, and an extreame cold that no heat can abate; So muſt it needs be an odious thing that an infinit loue hateth, a filthie thing that an infinit goodneſſe deteſteth, and a vile thing indeed, that Omnipotencie cannot doe; Such a thing is ſinne. If there were any goodneſſe in it, then ſhould God in ſome reſpect, loue it, approoue it, and be the authour of it, but this is it that God doth loath and abhorre, as that which is moſt deteſtable and loathſome. Wherfore wil we

f Hebr. 10.30
g Eſay 30.27,28
h 2. Eſdr. 8.23
i 2. Eſdr. 8.21.
k Iob 26.11
l Deut. 10,17.
m Malac. 3.5
n Deut. 4.24.
o Deut. 32.4,
p Pſalme 5.4

Sinne how odious it is in the ſight of God.

Powel, G.

we ſuffer this vgly deformitie to feſter in vs? why doe wee delight ſo much in loathſomeneſſe, euen in that which maketh vs loathſome and hatefull vnto God? The Diuell in his nature, is more amiable then Man, beeing of a nobler ſubſtance, of higher excellencie, and endued vvith greater prerogatiues then vve; yet vvho knovveth not, that GOD hateth him, for no other cauſe, but onely for ſinne? When we make a compariſon of a thing that is euill in the higheſt degree, vve can find nothing to liken it vnto, vvoorſe then the diuell, & hauing named him, vve thinke to haue reckoned the laſt and greateſt euili that is or can be imagined: yet as bad, odious, and deteſtable as he is; more odious and deteſtable is ſinne, vvhich is the onely cauſe of his odiouſneſſe; of vvhich if he vvere rid, he vvere a more excellent, glorious, and louely creature than any mortall man. Moreouer, ſo much doeth God deteſt ſinne, that to ſatisfie his infinite iuſtice and vnplacable vvrath, conceiued againſt ſinners, for the puniſhment of ſinne, hee ordained, not onely all miſeries, calamities, hazards, incumbrances, and afflictions vvhich are any vvay incident vnto this life, beeing ſo many in number, ſo grieuous in qualitie, and ſo common in experience, but alſo eternall torments and tortures in hell; in reſpect vvhereof, all the miſeries of this life, are but ſmall reſemblances

The Diuell hated onely for ſinne.

Sinne is more odious than the Diuell.

The wages of ſinne.

ſemblances and fore-running ſignes. Yea in this vvorld for the trauſgreſſions of one or a fevv, he oftentimes plagueth a great number. q For the ſinne of Adam death conquered the vvhole vvorld. For ſinne r the old vvorld vvas ouerflovvne, and all drovvned, eight perſons onely excepted. And for ſinne s Sodom and Gomorrha, and the citties adioining vvere deſtroied by fire and brimſtone. For the t rape of Dinah, the vvhole race of the Sichemites vvere vtterly ſpoiled: and for the u abuſing of the Leuites vvife, the vvhole crue of the Beniamites, to the number of fiue and tvventie thouſand and a hundred men vvere deſtroied. The x Egyptians for perſecuting of the children of Iſrael, vvere ouervvhelmed vvith the red ſea. For the offence of y Korah, Dathan, and Abiram, their houſes, vviues, children, goods, and cattell; yea all that euer they had vvere ſvvallovved vp of the earth. For the z ſacrilege of Achan, his Sonnes, his Daughters, his Oxen, his Aſſes, his Sheepe, his Tent, and all that he had, by the Iſraelites vvere burnt vvith fire, & himſelfe ſtoned to death. For a vvorſhiping of the golden calfe, there vvere ſlaine of the children of Iſrael about b three thouſand men. All the c Searchers of the land of Canaan, vvhich d cauſed the people to e murmure (except f Caleb and Ioſua) vvere g ſlaine before their enemies. The h Iſraelites vvere deſtroied by

q Gen 3.17,18
r Gen,7.4,12
s Gen.19.24.
t Gen.34.27.
u Iudg.20.35
x Exo.14.27,18
y Num,16.30, &c.
z Ioſh.7.25,26.
a Exod.32.4
b Exod.32.28
c Num.13.4
d Nu.18.29,32.
e Num.14.1,2
f Num,14.38
g Nnm 14.45
h Num,21,6

Powel, G.

by fierie ſerpents, for murmuring againſt the Lord. And becauſe i Iſrael ſacrificed vnto Baal-peor, the Lord commaunded Moſes to take al the heads of the people, & to k *hang them vp before the Lord againſt the Sunne*; for their Idolatrie and l whoredome committed with the daughters of Moab, there m died of the Children of Iſrael foure and twentie thouſand of the plague: and for the pride of n Dauid in numbring of his men, there died in three daies ſeuentie thouſand men.

i Num.25 2.3.
k Num, 25.4.
l Num.25.1.
m Num.25.9.
n 2.Sa.24.13.15.

Tranſgreſſors of euerie one of the ten Commaundements, and their puniſhments.

Sect. IIII

THE firſt Commaundement is, a *Thou ſhalt haue none other gods before mee*; the which, when the people of Iſrael tranſgreſſed, b following other gods, ſeruing Baal and Aſhtaroth, c *the wrath of the Lord was hot againſt Iſrael, and he deliuered them into the handes of Spoilers that ſpoiled them.* The ſecond Commandement is, d *thou ſhalt make thee no grauen image, &c.* which when the wicked hipocrite Ieroboam had broken, in making e two golden calues, the one in f Bethel, and the other in Dan, and

a Exod.20.3. Deut.5.7
b iudg.2.12.13
c Iudg.2.14.
d Exod.20.4 Deut.5.8
e 1. king.12.28
f 29

and g cauſing the people to worſhip them, it was ſaid vnto him, h *Behold I wil bring euil vpon the houſe of Ieroboam, and will cut off from Ieroboam him that piſſeth againſt the wall, &c. And Baaſha ſmote all the houſe of Ieroboam, he left none aliue to Ieroboam, vntill he had deſtroide him according to the word of the* Lord, *which he ſpake by his ſeruant Abiiah the Shilonite.* The third Commandement is, k *thou ſhalt not take the name of the* Lorde *thy God in vaine;* l *He that blaſpheneth the name of the* Lorde, *ſhall be put to death*; wherefore they ſtoned the m Blaſphemer in Leuiticus 24. Sanecherib King of the Aſſirians, for his blaſphemie, deſcribed in 2. King. 18. 30. was n killed by his owne ſonnes Adramelech and Sharezer: and the Angell of the Lord ſmote of his men, a o hundred foureſcore and fiue thouſand. The fourth Commaundement is, p *Remember the Sabbaoth day, to keepe it holy*: which when aqman brake, in gathering ſtickes in the wilderneſſe: r *All the congregation brought him without the hoſte, and ſtoned him with ſtones, and he died, as the Lord had commaunded Moſes.* The fift Commandement is, s *Honour thy Father and thy Mother*, which t Abſalom tranſgreſſing, in riſing in armes againſt Dauid the king his own father, was u hanged, x ſlaine, and y caſt into a pit. The ſixt Commandement is, z *Thou ſhalt not kill*; which when a Cain had violated, in murdering his brother Habel, God ſaid vnto him,

g 32
h 1.king.14.10
i 1.ki.15.29
k Exod.20.7
Deut.5.11
l Leuit.24.16
m Leuit.24.23
n 2.king.19.37
o 2.king.19.35
p Exod.20 8
Deut.5.12
q Num.15.32
r 36
s Exod.20.12
Deut.5.16
t 2.Sa.15.10
v 2.Sa.18.9
x 2 Sa.18.15
y 17
z Exod.20.13
Deut.5,17
a Gen.4,8

Powel, G.

him, b *What hast thou done? the voice of thy brothers bloud crieth vnto me from the earth;* c *now therefore art thou accursed from the earth, which hath opened her mouth to receyue thy brothers bloud from thine hand:* and at last he was killed also by d Lamech his nephew. The seuenth Commãdement is, e *Thou shalt not commit adulterie:* f Foure and twenty thousand of the children of Israel perished, g because they committed whoredom with the daughters of Moab. The eight Commãdement is, h *Thou shalt not steale:* i Achan when he had stolne *a Babilonish garment, and two hundred sheckles of siluer, and a wedge of gold of fiftie sheckles weight,* he, and his k sonnes, and his daughters, and all his substance were l burnt and stoned. The ninth Commãdement is, m *Thou shalt not beare false witnesse against thy Neighbour:* n Haman the Agagite when he had by false accusation, obtained a o decree of king Ahashueresh, that al the Iewes should be put to death, p was hanged vpon the same gallowes which he had prepared for Mordecai. Also q *The rulers and gouerners* r *which had accused Daniel, were brought and were cast into the den of the lions, they, their children, and their wiues, and the lions had the maisterie of them, and brake all their bones in peeces ere euer they came at the ground of the den.* The tenth Commandement is, s *Thou shalt not couet thy neighbours house:* t Ahab transgressed this when he commanded Naboth the Israelite

b 10
c 11
d Gen. 4. 24
e Exod. 20. 14
deut. 5. 18
f Num. 25. 9
g Num. 25. 11
h Exod. 20. 15
deut. 5. 19
i Iosh. 7. 21
k 24
l 25
m Exod. 20. 16
deut. 5. 20
n Hest. 3. 8
o 12
p Hest. 7. 10
q Dan. 6. 4
r Dan. 6. 24
s Exod. 20. 17
deut. 5. 21

Izreelite to be put to death, and tyrannically upoſſeſſed his vineyard, which he refuſed to ſell vnto him, and himſelfe was afterwardes ſlaine in battell fighting againſt the king of Siria.

v 16
x 1.King.21.3
y 1 king.22.34
z 1.king.20,1

God his puniſhments vpon ſinners at the day of iudgement: with an exhortation to Repentance.

Sect. V

NOw, you ſee what it is, to breake the Commaundements of allmighty God, the breach of the leaſt wherof, is recompenſed with a death; and that not of the principall partie onely, but alſo oftentimes, of all his Children and familie; with the vtter ſubuerſion and deſtruction of al his goods and ſubſtance, that ſo his memorie might be quite razed out. Howe is it then, that you are ſo ſecure in your greateſt danger, that you take no thought for your owne ſoule; making no conſcience of theſe weightie matters, that ſo neerely concerne your ſaluation? Did you know, what a monſtrous thing ſinne is in it ſelfe, and how horrible vnto the ſinner, ſurely you would not, with ſo ſmall remorce, ſolace and delight your ſelfe therin. You ſhal vnderſtand then, that the Lord b moſt iuſt, to ſatisfie his infinit and vnplacable

a Rom.6.23

b Deut.32.4

Powel, G.

wrath conceiued againſt ſinne, hath ordained for ſinners, not only tẽporal death of the body, but eternall torments both of body and ſoule,
c Apoc. 21.8 in that c vnquenchable lake, prepared for the
d 2. cor. 5.10 Diuell and his Angells. d *We muſt all appeare before the iudgement ſeate of Chriſt, that euerie man may receiue the things whith he hath done, whether it*
e Rom. 2.11 *be good or euill.* e *God is no accepter of perſons,* who
f 2. Pet. 2.4 if he f *ſpared not the Angells that ſinned, but caſt them downe into hell, and deliuered them into chains*
g 5 *of darkeneſſe to be kept vnto damnation:* g *Neither*
hath ſpared the old world, but ſaued Noah the eight perſon, a preacher of righteouſnes, & brought in the
h 6 *floud vpon the world of the vngodly:* h *And turned the cities of Sodom and Gomorrha into aſhes, condemning them, and made them an example vnto them that afterward ſhould liue vngodly.* haue not we iuſt cauſe, if we perſeuere in our ſinnes, being thus forewarned, that we ſhall not eſcape his ſeuere iudgements? i *Whatſoeuer things are*
i Rom. 15.4 *written afore time, are written for our learning;* perſwade your ſelf therefore, that he is the ſame God ſtill, and that he hateth ſinne as much as euer he did. k *The Soule that ſinneth ſhall die:* the
k Ezech. 18.4. 20. Deut. 24. 16 lord ſaith ſo, who cãnot lie, in whoſe lips there
2 King. 14.6 was neuer guile, l *Thinkeſt thou that thou ſhalt*
2. Chro. 25.4 *eſcape the iudgement of God?* (ſaith the Apoſtle)
Ier. 31.29.30 m *Or deſpiſeſt thou the riches of his bountifulneſſe,*
l Rom. 2.3. *and patience, and long ſufferance, not knowing that*
m 4 *the bountifulneſſe of God leadeth thee to repentance?*

n *But*

n But thou after thine hardnes & hart that cannot repent, heapest vnto thy selfe wrath, against the day of wrath, and of the declaration of the iust iudgement of God; o who will reward euery man according to his workes: p that is, to them which seeke eternall life, glorie, honour, and immortalitie of well doing: q but vnto them that are contentious, and disobey the truth, and obey vnrighteousnesse, shall be indignation and wrath: r Tribulation and anguish shall be vpon the soule of euerie man that doth euill. Thus you heare what rewarde your impenitencie and wilfulnesse shall purchase for you; euen the wrath of God, anguish, and death it selfe; s a fearefull looking for of iudgement and violent fire, which shall deuoure the aduersaries, wherein sinners shal be in that perplexity (being swallowed vp of torments on euery side) that they shall neuer haue any sparke of hope of their releasement: for they shall suffer an end without end, a death without death, a decay without decay; because their end euer beginneth, their death alwaies liueth, and their decay neuer ceaseth: But they are alwaies healed to be new wounded, alwaies repaired to be new deuoured: they are a perpetuall prey neuer consumed, eternally broyling and neuer burnt vp, euer dying and neuer dead. Repent therefore in time, that you may escape these horrible torments, humble your selfe in the presence of Gods maiestie, craue pardon for your sinnes,

n 5
o 6
p 7
q 8
r 9
s Hebr. 10.27

Powel, G.

accept this time of repentance, which the Lord now vouchſafeth you, take the opportunitie while it is offered, confeſſe your fault, and no doubt, but the Lord will ſhew you mercie, according to his promiſe. t *As I liue ſaith the Lord I deſire not the death of the wicked, but that the wicked turne from his way and liue.* u *For I deſire not the death of him that dieth ſaith the* Lord God. In this life, God giueth mercie to them that aske it in faith. x *Who will that all men ſhall be ſaued, and come to the acknowledging of the trueth.* Step therefore y *boldly vnto the throne of grace, that you may receiue mercie, and find grace to helpe in time of neede.* In the world to come, there is no place of repentance, for there God appeareth in iudgement, requiring an accompt of all mens doings, yea, z of euery idle word that they haue ſpoken in this world. a *And they ſhall come forth that haue done good, vnto the reſurrection of life, but they that haue done euill vnto the reſurrection of condemnation.* Therefore b *ſeeke the* Lord *while he may be found, call ye vpon him while he is neere.* c *Let the wicked forſake his waies, and the vnrighteous his owne imaginations, and returne vnto the* Lord, *and he will haue mercie vpon him; and to our God, for he is verie readie to forgiue.*

t Ezech. 33. 11
u Ezech. 18. 32
x 1. Tim. 2. 4
y Hebr. 4. 16
z Math. 12. 36
a Ioh. 5. 29
Dan. 12. 2
b Eſay. 55. 6
c 7

Cap. II

Comforts for the broken-harted and penitent Malefactors, that by the Magistrate are adiudged to die.

That Iudgement commeth from God.

Sect. I

MIserie commeth not forth of the dust, neither doth affliction spring out of the earth. (saith Eliphaz) wherefore you must thinke that this deserued Crosse now layd vpon you, cõmeth from God: for b *Euery mans iudgement commeth from the Lord* c *Behold, blessed is the man whom God correcteth; therefore refuse not thou the chastising of the Almightie.* d *For hee maketh the wound, and bindeth it vp; he smiteth, and his hands make whole.* The Loue, wherewith God loueth vs, e *is strong as Death,* so that it appeareth vnto the worlde, as though the Loue of God were miserie, death, and destruction, whereas vnto vs it seemeth mercie, life, and blessednes: For f *whẽ we are iudged we are chastened of the Lord, because we should not be condemned with the world.*

a Iob. 5. 6.

b Pro. 29 26
c Iob 5. 17

d 18

e Cant. 8, 6.

f 1. Cor. 11. 32

Powel, G.

So then, vnder puniſhment, you may behold mercie, vnder correction, peace, and vnder death, life; vvhereby it will come to paſſe, that you ſhall not iudge hardly of your ſtate, it ſhal not ſeeme miſerable and fearefull vnto you, but that you may be able to vnder-go your croſſe, and patiently to ſuffer it. Seeing g mans daies are determined, and the number of his moneths certaine, and that he hath his bounds appointed him, *which he cannot paſſe*; Conſider that your glaſſe is runne out, that your pilgrimage is at an end, & that your appointed time is now come, be not agrieued therefore to die, be content to render vp your life againe vnto him that gaue it you. As you vvere not borne at your ovvne pleaſure, ſo ſhall you not liue at your ovvne luſt: Conforme your vvill therfore vnto the vvill of God, and ſay h *Father, thy wil be done, and not mine.* For ſeeing it is the vvill of God that you ſhould drinke of his Cup, vvhich he hath filled for you, pray that you may ſup it vp with patience, and continuance in the faith of Chriſt vnto the end, that ſo you may paſſe through it to euerlaſting life: where your tears ſhall be turned into triumph, & your diſgrace into glorie; where your comfort ſhal be without croſſe, and your repoſe without trouble. Who would not reioice therfore, quietly and patiently to die, ſeeing Death is the paſſage from this vvorld to the next, from the earth to heauen,

g Iob. 14. 5

h Luc. 22. 42

heauen, & from al the present aggreeuances, to all comfortable happines? Wel may the bruit beast feare to die, whose end of life is their conclusion of being. Well may the Epicure tremble, who with his life looketh to loose his felicitie. Yea, well may the faithlesse and vnrepentant sinners quake, whose death is the beginning of their damnation. But seeing the Lord hath vouchsafed you a penitent and beleeuing heart, goe on boldly and receiue your portion in the land of the liuiug, where you shall liue euer.

Particular directions for the distressed partie.

Sect. II.

SEeing it is the good pleasure and will of God to lay this crosse vpon you, that for a while you should beare the same, doe not excuse your selfe, nor make your fault light to the world, dissemble it not as though you were guiltlesse and innocent, as though you had not deserued this punishment laid vpon you. Cast away these a fig-leaues, they will not couer your shame. And b*giue glorie vnto the Lord God of Israel*, make *confession vnto him, and shew vs now what thou hast done, hide it not from* the people. Say with Achan, c *Indeed I haue sinned against*

a Gen. 3
b Iosh. 7. 19
c 20

Powel, G.

the Lord God *of* Israel, *and thus and thus haue I done.* Hee gaue God the glory, and so departed (no doubt) in Gods mercie: so also shall you do, if you wil follow his godly steps: lay open your heart this day, search your thoughts, and giue God the glorie. Conceale not the trueth, dissemble not with Malefactors, doe not extenuate the heinousnesse of your crime, the Lord is a searcher of the heart & reines. Seeing God hath brought your Offence to light; Seeing he hath ordained the Magistrate, who is d *the Minister of God, to take vengeance on him that doeth euill,* to punish you, giue praise and thankes vnto God; thinke it better to bee shamed here, then hereafter before all the world, & before all the hoast of heauen; far better it is, to bee punished here, with a temporarie punishment, than in the world to come to be tormented in hell, with euerlasting and endlesse tortures. Also, if you haue at any time confessed any thing to charge the innocent, for the clearing of your selfe, thereby to escape and bee at libertie, or for hatred and malice, burden not your selfe therewith, giue glorie to God and confesse the trueth. If you haue hindered any man, by taking away of his good name, restore it him againe to your power. If you haue hurt any man in his goodes, restore it vnto him againe, as much as you are able, and be truely sorrie in your heart, for that you are not able

d Rom. 13. 4

to

to make restitution of the whole. If you know any Malefactors, Theeues, Murderers, Traitors, &c. be not partaker of their sinnes, but certifie the Magistrate of them. And so pray to God for mercie, that he wil giue you true and faithfull repentance, that hee will not suffer your heart to be bent to any vngodly way; committing your selfe wholly vnto his mercie.

How the place of Peter is to bee vnderstood, where he saith, Let none of you suffer as a Murderer, or as a Theefe, &c. *And that God sometimes doth call men by this means.*

Sect. III.

Obiection.

The Apostle saith, Let none of you suffer as a murderer, or as a theefe, or as an euill doer, or as a busie-bodie in other mens matters: *Thereby indeed, condemning all such as die so. Now, alas! I die as a murderer, Traitor, Theef, &c. an euill doer, I am in this number here condemned.* 1 Pet. 4. 15

An-

Powel, G.

Answere.

THe Apostle condemneth not such; Only he giueth the Christians a Caueat, that none of them suffer as a Malefactor,

a Galat.6.14 for then could they not a glorie in their sufferings, *For* (as the same Apostle saieth) *This is thanke-worthie, if a man for conscience toward God*

b 1.Pet.2.19 *endure griefe, suffering wrongfully. For what praise is it, if when yee bee buffeted for your faults?* be-

c 1.Pet.2.20 cause c they should haue deseruedly incurred the punishment laide vpon them; they should not suffer for the name of Christ, but for their owne deserts; which yet is so farre from condemning a man, if he take his punishment pa-

d Luc.23.40.41 tiently, that it is a means of his reclaiming into the sheep-fold. You haue for exãple the good Theefe, who had liued very wickedly, and committed many heinous facts, for which he was iudged to die by the magistrate. Yet this punishment vnto him was the meanes to bring him to Christ, and to know God, whereby he receiued spirituall comfort, that the innocent lambe which suffered with him Christ Iesus,

e 43. would e pittie his miserie, forgiue him his sinnes, and bring him into Paradice his heauenly kingdome: whereas otherwise he should neuer haue forsaken his wicked life, but continued his course and runne on the high way to perdition.

perdition. And so peraduenture had it beene with you; you would haue runne on the race of wickednes,& gone forward in your sinnes, and still continued in that vngodly course, without all repentance or godly knowledge, vnder the fearefull wrath of God.But now,by this meanes, he recalled you againe, hee made you know your selfe, hee brought you to repentance, and to the knowledge of his Sonne Iesus Christ our Sauionr,wherein if you f continue vnto the end,you shal receiue the crown of life. Consider therefore, how louing a Father the Lord is vnto you, and what a mightie God is he that can bring g light out of darkenesse, that can make bad things good, and that will to his, turne all worst things to the h best. By this meanes God hath hindered Sathan of his purpose, who now made full account to haue kept you in his kingdome for euer; for he hath made you of the bondslaue of Sathan, a liuely member of Iesus Christ; of the childe of darknesse, the child of light and euerlasting blisse.

f Apoc.2.10

g Esa.42.16

h Rom,8.28.

Powel, G.

That the multitude of our sinnes should not make vs faint-hearted.

Sect. IIII.

Obiection.

Obiection.

Yet (me thinkes) I am a rebellious wretch, abounding with a whole sea of iniquities. I feele my selfe laden with a huge companie of horrible sinnes, whereof euē the very least, is sufficient in iudgement, to throw mee downe to the euer burning lake. My owne conscience doth beare witnesse against me, of my manifold and innumerable transgressions, of my securitie and senselesse blindnesse, committing sinne after sinne, both notorious to the world, and horrible before God. The thoughts of my heart rise vp in iudgement against mee: The vanitie of my life condemneth me: The wickednesse and heinousnesse of my horrible deeds reiecteth me from the Lords eies: All my wicked thoughts, wordes, and deeds, with the inward corruption of my nature, doe lie heauie vpon mee, and with their intolerable weight, do euen presse my soule downe to hell.

An-

Answere.

FEare not for al this, for a*where sinne* aboundeth, *there grace* aboundeth much more. Where there is the knowledge and feeling of sinnes, there is the remission and pardon of them: b*The Lorde is good vnto them, that trust in him, and to the soule that seeketh him.* This infinite goodnes of God, is manifestly declared in the Scriptures, that we should euer thinke on the same, and haue Hope, c*there is none good but one, euen God*, who is d good to Israell, yea e*good and gracious*: f *The Lord is good, and a strong hold in the day of trouble, and he knoweth them that trust in him.* So then, God being good in nature and essence, and that onely good, he is ready to communicate his goodnesse with the humble and penitent soule, that groneth and sigheth vnder the burthen of iniquitie, whose hart and hands be bathed in the bottome of repentance; if in faith, with a sure confidence in Christs merites he require the same. g *If we acknowledge our sinne God is faithfull to forgiue vs.* Next his goodnes followeth his Loue, which is so great towardes vs, that King Dauid beeing rapt with admiration of the same, saith; h *What is man say I, that thou art mindful of him, and the sonne of man that thou visiteſt him?* i *As a father hath compassion on his children, so hath the Lorde com-*

a Rom.5.20

b Lament.3.25
The goodnes of God toward sinners.
c Math.19.17
Luc.18.19
Mar.10.18.
d Psal.73.1
e Psal.119.68
f Nahum.1.7

g 1.Ioh.1.9

The loue of God towards sinners.
h Psal.8.4
i Psal.103.13

Powel, G.

compaſsion on them that feare him. In the Prophecie of Eſay, this loue of God towards vs is compared to the loue of a mother, that moſt tenderly embraceth her owne childe, which loue is the heartieſt of all other. k *Can a woman* (ſaith he) *forget her child? and not haue compaſsion on the ſonne of her wombe?* (as who ſay, No;) *though they ſhould forget, yet will I not forget thee ſaith the* Lord *of Hoſtes:* thereby declaring that God doth loue vs more tenderly then doth the naturall mother loue the fruite of her owne wombe. And this declareth the feruencie of Gods loue towardes vs, in that l *he ſpared not his owne ſon, but gaue him for vs all to death.* m *For ſo God loued the world, that he hath giuen his onely begotten ſonne, that whoſoeuer beleeueth in him, ſhould not periſh, but haue euerlaſting life.* n *Herein is loue, not that we loued God, but that hee loued vs, and ſent his Son to be a reconciliation for our ſinnes.* So o *God which is rich in mercie, through his great loue wherewith he loued vs.* p *Euen when wee were dead by ſinnes, hath quickened vs togither in Chriſt, by whoſe grace yee are ſaued.* Out of this goodnes and loue of God ſpringeth his infinit and maruellous great mercie towards vs. q *It is the Lords mercies that we are not conſumed, becauſe his compaſsions faile not.* r *Let Iſraell waite on the Lorde, for with the* Lord *is mercie, & with him is great redemption;* s *And he ſhal redeem Iſraell from all his iniquities.* Howe many, or howe great our ſins be

k Eſa. 49. 15

l Rom. 8. 32.

m Ioh. 3. 11
n 1. Ioh. 4. 9

o 1. Ioh. 4. 10

o Ephes. 2. 4

p 5 The mercie of God toward ſinners.

q Lamen. 3. 22

r Pſal. 130. 7

s 8

be(so they be not sins against the holyghost)it maketh no matter,for sinne cannot so abound, but that the goodnesse, loue, and mercie of God, purchased for vs by the obedience and righteousnesse of Iesus Christ,doth much more abound. Christ is stronger then the diuell,and his workes are more effectuall and forcible to saue vs, then are the workes of his enemie the Diuell to destroy and ouerthrow vs: his holinesse and righteousnesse hath more power to iustify vs,then hath Sinne to condemne vs;and his integritie to wash vs,then the foule spirit to defile vs. This is he that is the t *stronger man* which bindeth and ouercommeth the *strong man*: he taketh his armor from him wherein he trusted,to wit, Sinne, Death,and the Law: So that now the diuell hath no more power to hurt vs,neither by sinne, for Christ hath u washed vs in his bloud, and cleansed vs from all sinne; not by death, for Christ when he was dying,hath x swallowed it vp into victorie; nor by the law, for Christ hath fully y satisfied it, in fulfilling the same,and in submitting him selfe vnto that curse that was ordained for vs.

t Luc.11.22

v 1.Ioh.1.8

x 1.Cor.15.4

y Math.51.4

That late Repentance is good if it bee true Repentance: and how a man may iudge whether his repentance be vnfained or not

Sect. V.

Ob-

Powel, G.

Obiection.

Late Repentance, is ſeldome or neuer true Repentance: Alas, hitherto I wallowed in wickedneſſe all the dayes of my life, and now I cannot ſin as in former time, by reaſon that my libertie is reſtrained, or that I am not mine owne man. I left not ſin before ſin left me: I feare leſt when I die, this my late repentance dieth with me. For it is very iuſt, that he that contemned God in his life, ſhould be contemned of God in his death. It is the iuſt iudgemẽt of God on the wicked, that dying, they ſhuld forget thẽſelues, who liuing, did forget God.

Anſwere.

INdeed your caſe is no leſſe daungerous then common: For the men of this our yron age do offer the flower of their youth to the diuell, and bring the lame and rotten ſacrifice of their old age to God. In a word, whẽ they cannot ſerue the diuell, they will be content to ſerue

serue God. These frame a kinde of repentance vnto themselues which may iustly bee suspected. Yet notwithstanding enter you into your owne heart, and see whether you be truly sorrie that you haue mispent your time, whether you hate those sinnes you haue cõmitted with a perfect hatred, for that thereby you haue a *grieued the holy Spirit of God*, & prouoked him to anger, and not so much for feare of his reuenge and wrath to bee powred vppon you. Whether if you were your owne man againe, you would commit the like. Whether you are not willing to bee reconciled to your aduersaries, to make restitution and recompence of such goods as you haue wrongfully gotten and detained. Or, if you bee not able to restore, whether you doe not acknowledge the fault; Whether it doth not grieue and vexe your very soule, to see and to heare the horrible sinnes & outragious blasphemies that men commonly commit and belch out against the Maiestie of God, who hath bin so louing and so good a Father vnto them: and therefore, whether you will not vse any lawfull meanes to refraine and punish these notorious sinners and Malefactours (whether it bee by confession, iust accusation or detection, or any other good and godly means) for the glorie of God, and the peace of the Church. If you find your self thus affected, thē doubt not but that your

a Ephe. 4, 30

repentance is vnfained and true, howbeit it be late: *Better late than neuer*, the Prouerb is. Conſider that the Promiſe of remiſſion of ſinnes in Chriſt, is made without any tearme of time: And therefore late repentance may bee true repentance. b *If the wicked will returne from all his ſinnes that he hath committed, and keepe all my Statutes, and doe that which is lawfull and right, hee ſhall ſurely liue, and ſhall not die.* c *All his tranſgreſſions that he hath committed, they ſhall not be mentioned vnto him, but in his righteouſnes that he hath done, he ſhall liue.* d *Haue I any deſire that the wicked ſhould die, ſaith the Lord God: Or ſhall hee not liue, if hee returne from his waies?* If Sathan ſtand before you, and accuſe you of your vanities, and lay before you, the daies of your looſeneſſe, deſpaire not. Haue you ſpent thirtie yeeres in vanitie? nay, haue you ſpent fortie or threeſcore, yea threeſcore and ten, or fourſcore? deſpaire not: Reſerue the reſt of your daies, yea, if you haue not daies, reſerue the reſt of your houres, of your halfe houres, of moments, for Ieſus Chriſt, and hee will make much of them: they are the e *brand taken out of the fire*, and the f *remnant which is left*. Though there be no light in your candle, yet if it doeth but ſmoake, Ieſus Chriſt will not put it out; he will not quench the ſparckles that are left in your gflax. Is your ſtrong man become a reed, yet Chriſt wil not breake that, ſuch is his mercie.

b Ezech.18.21

c 22

d 23

e Zach.3.2
f Apoc.3.

g Eſa.42.3

cie. Oh, haue you a remnant left, euen a little remnant: and is that readie to die? [h] yet *bee awake, and ſtrengthen the things which remaine, that are readie to die*, and Chriſt will ſaue you. It came no ſooner into the [i] Prodigall childes heart, to goe and ſee his father; he had no ſooner directed his [k] feet towards home, but his father ranne to meet him, embraced him, and receiued him with [l] great ioy. Euen ſo doeth Chriſt, we are no readier to leaue and forſake our ſinnes, and to ſue vnto Chriſt for mercie, but he is as readie to pardon and forgiue vs, and to graunt mercie [m] *Come vnto me all yee that are wearie and laden, and* I *will eaſe you.* Heere you may caſt anchor, in this port you may reſt your ſelfe: now let the [n] waues beate, let the winds blow, let Sathan aſſault you, yet are you harmeleſſe, your rocke is vnconquerable. [o] Chriſt is on your ſide, what can preuaile againſt you? not ſands nor rockes, not ſtormes nor tempeſts, not windes nor waues, not fire nor water, not all the powers of Sathan, nor the [p] gates of hell.

h Apoc, 3.2

i Luc 15.17

k 20

l 22

m Math. 11.21

n Math. 7.25

o Rom 8.31

p Math. 16.18

Chap. III.

Comforts for ſuch condemned perſons, who feare & dread the rigor of the puniſhment they are enioyned to ſuffer.

What a man muſt doe to be eaſed of the paineſull apprehenſion of death.

Sect. I.

AS God in this life doth puniſh the tranſgreſſions of his ſeruants with temporall puniſhments, leſt they ſhould be a condemned with the world: So now on your part, ſeeing you haue broken his lawes, and that the Magiſtrate hath found you out in your ſinnes, the Lorde will no longer forbeare the pnniſhment due vnto your deſert; which certainely is very neceſſarie for the ſaluatiõ of your ſoule, for ſo much as God turneth all thinges to the b beſt for them that loue him, although your corrupt iudgement and fraile fleſh may peraduenture iudge otherwiſe. Now then learne to be wiſe, and take counſell what is beſt to bee done. The worſt that your ſinnes can doe vnto you, is to lay vpon you, the iuſt c reward of death. The remedie is, of neceſſitie to make a vertue,

a 1. Cor. 11. 32

b Rom. 8. 28

c Rom. 6. 23

vertue, and to beare that wiſely which you muſt needs abide. If you will haue the heart that ſhall contemne the force of death, prepare your ſelfe, not in your owne wiſedome, which you haue found to be fooliſhnes alreadie, for it hath deceiued you, but in the wiſedome of the Lord, that your hope may be ſure. Aboue all things, ſtriue to attaine vnto true repentance, the firſt part whereof muſt bee an d humble confeſſion of whatſoeuer thinges your conſcience can vtter, more then is reuealed. Wherefore ſpeake openly the trueth, conceale nothing, and ſo ſhall you ſhunne the diuell, who euer is an enemie vnto trueth. e He *that hides his ſin* (ſaith Salomon) *ſhal not proſper, but he that confeſſeth & forſaketh them ſhall haue mercie.* If we will find forgiuenes of our ſinnes, let vs caſt off the cloakes of ſhame, and confeſſe before heauen and earth, that wee haue ſinned, and what we haue done. God will once f reueale the ſecrets of all hearts, but if wee ſpeake the trueth now, and ſhrinke not, then ſhall we reioice that there is nothing of ours hid. Better ten thouſand times to receiue the reproach of fleſh, and glorie of the Lorde, than to turne away for one houre, and afterward receiue euerlaſting confuſion. Iohn Baptiſt preached to ſuch as g cõfeſſed their ſinnes. When the loſt Sonne called h heauen & earth to witneſſe his great iniquitie, then he found

d 2.Sa.24.10 Ioſh. 17.20 Acknowledgement of ſinne, the firſt part of true repentance,
e Prov.28 13
f Apoc.20,12
g Math.3.6
h Luke,15.21.

hope of pardon. When the good Thiefe that was hanged with Chriſt, had confeſſed in the hearing of all the Iewes; i We are rightly puniſhed, and receiue things worthie of that wee haue done; then entred he into Paradiſe. It was the practiſe of old Adam to k hide his ſin, but you are borne anew; this was the l ſin of Caine, but you are of a better ſtocke. And therfore if you haue bene partaker of any coũſell, diſcloſe the conſpiracies of the wicked, vnburden your own conſcience, make your hart glad, caſt off the burden of your ſecret ſinnes, purge the eies of your mind, that you may ſee Chriſt; let true and vnfained repentance breake forth in holy confeſſion, ſhame the Lords enemies, and make the Church of God reioice: and loe, your death will bee comfortable vnto you, the holy ſpirit of God will ſtrengthen you and hold you vp, you ſhall not bee diſmaide, your m temptations ſhalbe no greater then you ſhall be able to beare, and to ouercome them: and then ſhall you be bleſſed, then ſhal the cloſing of your eies, bee the beginning of your light, and then ſhal death be your entrance into life.

i Luk. 23. 41.

k Gen. 3. 8

l Gen. 4. 14.

m 1. Cor. 10. 13

How God ordinarily behaueth himſelfe towards the Elect in this life.

Phiſi-

Sect. II.

Phisitians are wont to giue bitter potions & sharp medicines to their curable patients; But vnto him that is vncurable, they giue what potion the Patient himself affecteth and liketh best: Euen so God doth chasten & correct his elect children, and doth iudge them here, that they bee not condemned with the world; wheras he letteth the reprobate run on in his owne lust, whither his fancie will leade him, that his iudgement and condemnation may be the greater. a *If his children* (meaning Dauids) *forsake my law and walke not in my iudgements.* b *If they breake my statutes and keepe my commandements.* c *Then will I visit their transgression with the rod, and their iniquitie with strokes.* And again, d *as many as I loue, I rebuke & chasten.* And for the Reprobate he saith, e *I gaue them vp vnto the hardnesse of their heart, and they haue walked in their owne counsels:* Which is a certaine and vnfallible token of their condemnation. Wherefore humble your selfe vnder Gods rod, and submit your necke vnder his yoke, knowing that he dealeth mercifully with you, as a kinde and louing Father. Though the assault of death bee strong, violent, and bitter, to the triall of your faith, yet call to minde that Christ hath ouercome death and hell, hee hath broken the strength of this battaile, hee hath confounded the captaine of this hoste,

1. Cor. 11. 32.

a Psal. 89 30
b 31
c 32
d Reuel. 3. 19 Pro. 3. 11 Heb. 12. 5
e Psal. 81. 12

Powel, G.

and ſet vppe the ſongs of triumph vnto all beleeuers, that we may haue the fulneſſe of ioy, and ſay with gladneſſe; f *O death, where is thy ſting?*

f 1. Cor. 15, 55

That the continuance of torments ſhould not make vs afraid, or vnwilling to die.

Sect. III.

Obiection.

Alas, the torments which I am enioined to ſuffer, are intolerable, I ſhall die of a lingring death, how ſhall I bee able to endure it? If I ſhould die quickely, it would not grieue me ſo much.

Anſwere.

YOur lingring from Reſolution doeth aggrauate the greatneſſe of your deſerued puniſhment, whereas if you were prepared and reſolute, your paines would not ſeeme halfe ſo grieuous vnto you. Wherefore for your comfort, and that you may attaine vnto this reſolution, I will inſiſt vpon one example, and apply the ſame vnto you particularly, if you will giue eare and marke it well. Dauid the King a ſent Ioab to number all the people of Iſraell and Iudah, *from Dan euen to* Beer-*ſheba*;

a 2. Sa. 24. 2

Ioab

b Ioab would disswade him from his purpose: b 3
c *Notwithstanding the Kings word prevailed against* c 4
Ioab and against the Captaines of the hoast, so saith
the Text. Well, the people were d numbred, d 9
and God was e therefore offended. Now to e 11
you: When you were first tempted to commit such an heinous offence and foule deed as you haue done: Doubtlesse the spirite would haue disswaded you from your euil intent, and your conscience did pricke you, and shew you the grieuousnesse of the fact, notwithstanding you gaue no eare to Ioab, to the spirit, and to your owne conscience: but wilfully, hauing no regarde of your honestie, and credit, neither weying the anger of God, committed your selfe to the daunger, and perpetrated the fact, wherefore God is iustly offended with you. Then followeth the intent. What was Dauids intent when hee caused the people to be numbered? Surely he meant no harme, but of Policie to number them, f *to know the num-* f 2.Sa.24.2
ber of the people, that he might know his power. But what was your intent? The betraying of your country; the destruction of your Prince; The murdering of your Brother; the robbing of your neighbour; or such like? You cannot denie it: So then, if God was iustly angry with Dauid, how much more might he iustly condemne and vtterly forsake you? your fact being farre more horrible and wicked, then

was

Powel, G.

was the offence of Dauid. Now to Dauid a-
g 2.Sa.24.9. gaine; When g *Ioab deliuered the number and sum of the people vnto the king*, all was well, thought Dauid. But alas, good man, it was not long ere God had awakened out of his sleepe, and began to bestirre himself. How then fared it with Dauid? then Dauids heart smote him, saith the text. Thus we see when sinners promise most ease and rest, most quietnesse and plentie of Peace vnto themselues, euen then beginneth the tragedie, when it is least looked for. His heart was smitten: Oh in what a case was hee then! his heart aked, his spirite groaned, his soule bled, for sorrow that he had so grieuously offended the Maiestie of God; his conscience cried out against him, Who can declare what things he felt within? yet was not his sin so grieuous as yours. But what did he in this agonie? did he despaire? No, he humbled himself before the face of god, & acknowledged his of-
h 2.Sa.24.10 fence, saying, h I *haue sinned exceedingly in that I haue done, Therfore I beseech thee now Lord, take away the trespasse of thy seruant, for I haue done very foolishly.* You heare how he stepped vnto the heauenly throane, humbly confessing his trespasse, and desiring forgiuenesse and mercie, and therfore obtained mercie. But I pray you, when you had committed the deed, did you not thinke that all was well, that it should neuer haue beene knowne? Ah, but sweet meate

must

muſt haue ſower ſauce. Well, when GOD had awakened, when you were taken, what remorſe of conſcience did you ſuffer? were you diſquieted in ſpirit, and ſorrie you offended God, as Dauid was? If you were not, you ought to bee, the Lord giue you grace to doe ſo. It remaineth then, that you proſtrate your ſelf before the face of almighie God, acknowledging your offences, and craue mercie and pardon for the ſame by the merits of Chriſt, and doubtleſſe you ſhal haue mercie as Dauid had. But how had Dauid mercie? The Lorde condemned him not (as he might iuſtly haue done) neither did hee vtterly forſake him, yet he puniſhed him, & that moſt grieuouſly, with temporall puniſhment, by an offer that was made. For i *The worde of the* Lorde (ſaieth the text) *came vnto the Prophet Gad Dauids ſeer, ſaying,* k *Goe and ſay vnto Dauid: thus ſaith the* Lord, *I will offer thee three things, chuſe thee which of them* I *ſhall doe vnto thee.* l *So Gad came vnto Dauid and ſhewed him, & ſaid vnto him, wilt thou that ſeuen yeares famine ſhal come vpon thee in thy land, or wilt thou flee three moneths before thine enemies, they following thee, or that there bee three daies peſtilence in thy land? Now aduiſe thee, and ſee, what anſwere ſhall* I *giue to him that ſent me?* m *And Dauid ſaid vnto* Gad, I *am in a wonderfull ſtrait. Let vs fall now into the hande of the* Lord (*for his mercies are great*) *and let mee not fall*

i 2.Sa.24.11.
k 12
l 13
m 14

Powel, G.

fall into the hand of man. Thus we ſee how Dauid, when hee heard the definitiue ſentence of puniſhment denounced againſt him, when hee was in a hard ſtraight, did not fret and fume, ſtampe, and ſtare, & crie out againſt the Lords iuſtice, neither did he ſhew any token of impatiencie, but wholly recommended himſelfe vnto the Lord, with a firme faith, and a liuely
n 2. Sa. 24. 14 hope, (n*for his mercies are great*, ſaith he) Bleſſed Dauid therefore. Euen ſo, it is not for you to bid the Lord battaile (as it were) by your impaciencie, by your wailings and weepings, by your mutterings and murmurings, or by any other your diſcontentments, but after the example of Dauid, commend your ſelfe into the Lords hands, and truſt in his mercies, *for his*
o 2. Sa. 24. 15 *mercies are Great.* Now to the puniſhment. o *So the Lord ſent a peſtilence in Iſrael, from the morning euen to the time appointed, & there died of the people from Dan euen to Beer-sheba, ſeuentie thouſand men.* A grieuous certainly and bitter puniſhment, Yet your puniſhment is leſſe, although your offence were greater. Wherefore you are to thanke God, and greatly to praiſe his holy name, for that he hath ſhewed you more and greater mercie, then hee hath ſhewed to his owne ſeruant Dauid.

That God oftentimes dealeth more mercifully with vs, then we do perceiue he doth.

Sect. IIII.

Obiection

Yea, But Dauid himselfe died not, the plague did not touch him, and therefore my punishment is greater, and far more grieuous, then was his.

Answer.

CErteinly the punishment due vnto your transgression and offence, is, or should be greater, then that which was due vnto Dauids, if the Lord in his iustice should deale with you; yet haue not you so grieuous a punishment enioyned you to suffer, as Dauid had; the Lord therein dealing more mercifully with you. Touching that you say, Dauid himselfe died not; true it is indeed, and yet was his punishment neuer the lesse, for so much as Dauid was a King; and vnto Kinges the liues of their Subiects are as precious and deare, as their owne liues, yea and more too; for the King often times, putteth himselfe & his Kingdome in danger, in the defence of his Subiects. Yea, the holyghost saith, that a *Dauid spake vn-* a 2.Sa.24.17

to

to the Lorde (when he ſaw the Angel, that ſmote the people,) and ſayde; Beholde, I haue ſinned, yea, I haue donne wickedly: But theſe poore Sheepe, what haue they donne. Let thine hand, I pray thee, be againſt me, & againſt my fathers houſe. Therby declaring the care, that he had, for the preſeruation of his innocent Subiects, yelding himſelfe to ſuffer the puniſhment due vnto his offence. So then, by this example, you ſee how God puniſheth the breakers of his ordinances and lawes in this world, with temporarie puniſhment, to the b end he may find nothing in them worthie of blame or reuenge, in the worlde to come. Wherfore you muſt not iudge harder of your caſe, then you haue cauſe: you are but one ſtep from the heauenly Ieruſalem, & that is, to die willingly & wel: ſpeake forth the ſecrets of your hart, & giue c God glory: commit your ſelf wholy vnto his wil whom you haue offended, euen God, and aske forgiueneſſe and pardon, through the merits of Ieſus Chriſt our Sauior, & you ſhal find comfort in your ſufferings, and afterward, euerlaſting happineſſe; d *for his mercies are great.*

b 1. Cor. 11. 32

c Ioſh. 7. 19

d 2. Sa. 24. 14

Chap. IIII

Comforts for perſons wrongfully condemned to Death.

That

That becauſe we haue deſerued Death by our manifold ſinnes, we ought to die willingly, though otherwiſe we be innocently condemned.

Sect. I

WHoſoeuer ſhal conſider what man is in himſelf, cannot iudge otherwiſe, but that, if he endure all the miſeries of this life, and eternall torments in the world to come; he ſuffereth no more then he hath deſerued, being as it were the ſworne enemie of God, at vtter defiance with him, euer contradicting and repugning his holy will: for our ſenſes are ſwords to fight againſt him, our words blowes, and our workes wounds; yea our body, that ſhould be the temple of the holy Ghoſt, is a ſinke of al vncleanneſſe; our ſoule a moſt riotous and rebellious enemie vnto God; our vnderſtanding, quicke to repreſent vnto the Will, inſtruments of ſinne; our will a common Curteſan, coueting and luſting after euery offer that ſhe liketh; our memory, a regiſter of wickedneſſe, for our ſinful thoughts and fantaſies to feede vpon: finally, what part of our body, what power of our ſoule, whereof God hath giuen vs the vſe, but we daily abuſe to his diſhonour? warring againſt him, with his owne

What Man is in himſelfe.

Powel, G.

owne weapons, and imploying our life, motion, and being, to the continuall prouoking of
a Act. 17.28 him in whome wee a liue, moue, and haue our being? howbeit indeed we do but throw duſt at the ſunne, which lighteth in our owne eies, & kicke againſt the pricke. You muſt not therfore complaine of your rough handling, no not thogh you were worſe dealt with, for ſo much as you haue deſerued, not only temporal death of the body, but alſo eternall damnation, both of body and ſoule, by your greeuous ſinnes, whereby you haue offended the Maieſtie of God, and prouoked him to anger: let vs not ſay I am innocent, I am righteous, I haue not done any thing worthy of death. O let vs not play
b Rom. 6. 23 the Pharaſies! *The wages of ſinne is Death*, if we die, then haue we but our deſert, for we cannot denie but that we haue ſinned. There is no righteouſneſſe in Man. This was the fooles-
c Galat. 3. 1 paradiſe into which the c Galathians were brought, who ſought their perfection in the fleſh. Take heede then, Paul counteth thee a foole that goeſt this way to worke. This is a ſtolen feather, it belongeth to a better Bird: it is the armes royall of our grand Captaine Ieſus Chriſt, it is the enſigne wherewith he tri-
d Ioh. 8. 46 umphed ouer his enemies: d *Which of you can rebuke mee of ſinne?* Oh let vs not rob Chriſt of his honour! let vs not make gods of our ſelues;
e Mar. 10. 18 Luke. 18. 19 for e who is good but God! let vs not forget whoſe

whoſe children we be! O earth, earth, that thou ſhouldeſt thinke ſo well of thy ſelfe! f*who can ſay, I haue made my hart clean, I am clean from ſinne*? The more we ſeeke to cloke our ſinnes, the more they do appeare. Wherefore, ſo iudge you of this your puniſhmẽt, as of the rod of our heauenly Father chaſtiſing your ſinnes, which you ought to beare patiently, magnifying the Lordes goodneſſe and mercies towards you, for that he correcteth you but with a temporal puniſhment, g *if we would iudge our ſelues* (ſaith Paul) *we ſhould not be iudged*: h *But when we are iudged, we are chaſtened of the Lord, becauſe we ſhould not be condemned with the world.* Yet notwithſtanding concerning this fact which is falſely imputed vnto you, for which alſo you are innocently adiudged to die; happie are you and bleſſed, and bleſſed ſhal be your portion, if you ſuffer this your iudgement willingly and patiently; i *Bleſſed are they which ſuffer perſecution for righteouſneſſe ſake, for theirs is the kingdome of heauen*: He hath ſpoken it that will neuer change. Take it patiently then, for k this is acceptable vnto the Lord: Murmure not, howbeit you be ignorant of the cauſe of your puniſhment; know that you are puniſhed iuſtly by this, in that you are iudged by him, whoſe iudgements can neuer be vniuſt.

f Prou. 20. 9

g 1. Cor. 11. 31

h 32

i Matth. 5. 10

k 1. Pet. 2. 20

That we must not reuenge our wrongs.

Sect. II.

THough others bee guiltie of this your iudgement, suffering and death, as being the principall Actors, Procurers, or Fauorers of the same; yet you must willingly forgiue them, and in any case beware that you doe not breathe after Reuengement: a *Vengeance belongeth vnto me, I will recompence, saith the Lord.* It is Gods office, we must not intrude our selues, we may not vsurp Gods office. b *The Lord shall iudge his people.* We must not be our own caruers, we must not reuenge, but leaue it vnto God and to his ministers, whom he hath appointed to execute iudgemēt and iustice; c He *that seeketh vengeance shall finde vengeance of the Lord, and hee will surely keepe his sinnes.* d *Forgiue* therefore *thy Neighbour the hurt that he hath done to thee, so shall thy sinnes be forgiuen thee also when thou praiest*; saith Syrach, according to that of our Sauiour Christ, e *If yee forgiue men their trespasses, your heauenly Father will also forgiue you.* f *But if you doe not forgiue men their trespasses, no more will your father forgiue you your trespasses.* So farre should wee bee from reuenge, that wee ought to pray for our enemies. Moses, when the Children of Israel had

a Hebr. 10. 30
Deut. 32. 35
Rom. 12, 19

b Hebr. 10. 30

c Syrac. 28. 1

d 2

e Math. 6. 14

f 15

cuill

euill intreated him, & murmured againſt him; when they were plagued therefore, hee praied vnto the Lord, ſaying, g *If thou wilt not pardon their ſinne, I pray thee raſe me out of thy booke which thou haſt written.* Chriſt alſo, when his enemies perſecuted and crucified him, cried to his Father, ſaying, h *Father forgiue them, for they know not what they doe.* Thus did Chriſt, and thus he commanded vs to do, i *Loue your enemies, bleſſe them that curſe you, doe good to them that hate you, and pray for them which hurt & perſecute you.* Stephen that holy Martyr, when hee was ſtoned to death, k *he kneeled downe &* (as a faithful ſeruant of Ieſus Chriſt) *cried with a lowde voice, Lord, lay not this ſinne to their charge.* Thus you ſee that you muſt not hate them, that apprehended and accuſed you, albeit falſely, nor them that iudged & condéned you, though wrongfully, neither yet your executioners; but you muſt loue them, and pray for them: l So God cõmanded, ſo m Chriſt preſcribed, ſo n Chriſt himſelfe did, ſo did o Moſes, ſo did p Stephen, ſo did q Paul and others. Wherfore ſhould not you follow their precepts & examples? If you be a Diſciple, you muſt follow your maiſter; If you are a Seruaunt, you muſt obey your Lord: and if you be the Child of God, you muſt do like Gods Children, you muſt follow their ſteppes: not forgetting how daungerous it is to auenge our ſelues, for r *with what meaſure*

g Exod.32.32
h Luke.23.34
i Math.5.44
k Act.7.60.
l Leuit.19.18.
Deut.22.1
m Math.5.44
Luc.6.27
n Luc.23.34.
o Exod.32.32
p Act.7.60
q 1.Cor.4.13
r Mat.7.2

Powel, G.

yee mete, it shall bee measured vnto you againe; as
s Ezec. 25.12 appeareth in the Prophecie of Ezechiel? s Thus
saith the Lord God, Because Edom hath done euill,
by taking vengeance vpon the house of Iudah, and
hath committed great offence, and reuenged himself
vpon them: t Therefore thus saith the Lorde God, I
t 13 will also stretch out mine hand vpon Edom, and de-
stroie Man and Beast out of it, and I will make it
v 14 desolate, &c. u and they shall knowe my ven-
geance, &c. Reade out this
Chapter.

Comforts taken from the examples of them that haue beene innocentlie adiudged to die.

Sect. III.

Obiection.

Alas, I haue great wrong, and am very hardly dealt withall; I am falsely accused, violently apprehended, wrongfully imprisoned, and innocently condemned to die the death. Ah hard and heauie case!

Answere.

TRue it is: I grant your case is hard and heauie, but yet not so hard, nor so heauie as you take it: you say you haue great wrong, and are very hardly dealt with; admit this

this, ſo were al the Prophets, and Apoſtles, and generally, all Gods children before you: you are falſely accuſed, ſo were a Naboth, b Daniel and others: you are violently apprehended, ſo were they alſo, ſo was c Ioſeph before them, and infinite others: you are wrongfully impriſoned, ſo were they likewiſe, ſo was d Iohn Baptiſt: laſtly, you are innocently adiudged to die, ſo were all theſe, Noah, Daniel, Iohn Baptiſt, and e Stephen, yea all the Prophets and Apoſtles. Wherefore your caſe is not ſo lamentable as you take it, for it is a common thing in the ſcriptures, among the children of God, to ſee the iuſt oppreſſed by the vniuſt, to ſee f *the wicked deuoure the man that is more righteous then he*, & to ſee the innocent and holy man put to death by the enemies of God, and of the Croſſe of Chriſt. Now it remaineth that you doe like one that hath his houſe a fire, burning all in a flame, ſo that it is vnpoſſible to be extinguiſhed or quenched; who will throw out and fetch from thence al his treaſure and iewells, that ſo he may with them build another houſe. So muſt you doe, let your old ruinous houſe burne, let it periſh, ſeeing it may not be otherwiſe, onely thinke and beſtirre your ſelfe how you may ſaue your treaſure and your iewells; I meane your ſoule, by a true and conſtant faith in Ieſus Chriſt our Redeemer, that ſo at the reſurrection of the iuſt, you may come

a 1.King.21.10
b Dan.6.13
c Gen.39.17
d Math.14.3.
e A&.7.57
f Hab.1.13

vnto a new houſe, that cannot periſh, but remaineth immortall for euer; for then you ſhall haue an incorruptible and a glorious body, which ſhall not be ſubiect to griefe, paine, ſorrow, neede, and trouble, but ſhall enioy euerlaſting peace and bleſſedneſſe.

Comforts taken from the example of our Sauiour Chriſts innocent ſuffering: With a briefe declaration of the ſame.

Sect. IIII.

Obiection.

Yet me thinkes I can hardly brooke theſe wrongs, for they are intolerable. Who can beare ſo many iniuries? ſo many reproches? yea the ſhame of the world and death it ſelf, hauing committed nothing worthy theſe iniurious dealings? if I were a Malefactor, it would not grieue me to be vſed thus.

Anſwere.

YEa then ſhould it moſt of all grieue you, for you could not haue ſo much comfort, & a ioy in your ſuffrings, hauing deſerued the

a Gal. 6. 14.

the same: whereas now being innocently condemned, you may reioyce in your afflictions, *in as much as you are partaker of Christs sufferings.* Looke vpon him and follow his steps: Who was more honorable or mightie then he? who was very [c] God, euen the [d] Son of God, [e] *who being in the forme of God, thought it no robberie to be equall with God.* Who was more innocent then he? ([f] *He did no sinne, neither was there guile found in his mouth*) euen by the confession of the Iudge himselfe who condemned him, Pilate I meane, who [g] *tooke water and washed his hands before the multitude saying, I am innocent of the blood of this* IVST MAN: *looke you to it.* His whole life was nothing but a perpetuall suffering, wherein he was [h] wearied, [i] hungred, and [k] thirsted; he was [l] banished, [m] slandred, and [n] persecuted; he was [o] tempted, he [p] fasted and [q] watched; he [r] labored, [s] preached, and [t] praied; he sorowed, [x] grieued, and [y] sweat water & bloud; yea, he that is [z] holy, harmelesse, seperat from sinners, & made higher then the heauens, was [a] betraide by Iudas, [b] forsaken by his Apostles, [c] apprehended by the Souldiers, without cause [d] exclaimed against, wrongfully [e] accused, and vniustly [f] condemned to die; being haled from [g] seate to seate, as if he had beene some notorious Malefactor, and from [h] Iudge to Iudge, yet suffered he all things [i] patiently. He suffered many [k] taunts and checkes, hee

b 1. Pet 4.13
c Mat. 1.23
d Psalme 2.7
iohn 3.16
e Phil. 2.9
f Esay 53.9
1. pet. 2.22
1. iohn 3.5
g Mat. 27.24
h Ioh. 4.6
i Mar. 21.18
k Ioh. 19.28
l Ioh. 2.13
m Mat. 11.18
n Mat. 22.46
luke 3.29
o Luke 4.1
p Mat. 5.2
q Mat. 26.40
r Mar. 6.3
s Luke 4.31
t Luke 22.44
u Matt. 26.38
x Mar. 14.33
y Luke 22.44
z Hebr. 7.26
a Mat. 20.49
b Mar. 14.50
c Mat 26 57
d Mat. 27.40
e Mat 26.60
f Mat. 27.24
g Mat. 27.19
h Mat. 26 56
i Mat 27.2
k 1. Pet. 2.23

Powel, G.

was [l] ſtripped, [m] buffeted, and [o] ſpit vpon: he was [p] blindfolded, [q] mocked, and diſdainfully [r] crowned with thornes: He was [s] crucified, [t] tormented, and [u] wounded; he became [x] accurſed of God, [y] ſuſtained his wrath: and at laſt, being the [z] *innocent Lambe of God*, being the [a] Lord and giuer of life, and beeing the [b] *Iudge of the quicke & the dead*, he [c] died a moſt ſhamefull death, hauing [d] ſentence therevnto at the hands of a moſt falſe Iudge, a painted wall, one that had more reſpect to the commõ applauſe of the malignant, than vnto iuſtice. What chriſtian heart can thinke much to ſuffer, being moued by this example of him that ſuffered ſo much for his [e] enemies? He hath giuen vs ſuch a [f] preſident, in ſuffring for vs, as it muſt needes ſeeme little whatſoeuer we ſuffer for him. There is no greater entiſement vnto ſoue, then to preuent the louer; and too hard is that heart, that if it would not requeſt loue, is not contẽt at the leaſt to requite it: where was euer any that either ſought ſo much, or bought ſo deare, the loue of any creature, as [g] Chriſt did ours? What hath a man more then riches, honour, and life? All this did Chriſt ſpend in winning of vs; as for his riches, he that [h] created all things, was borne and died naked; concerning his honour, he that [i] *thought it no robberie to be equall with God*, was ſorted and executed with theeues; touching his life, hee that

It is a hard heart that cannot requite loue with loue.

l Luke 23 29
m Mat. 27. 28
n Mat. 27. 30
o Mat. 27. 30
p Luke 23. 64
q Luke 23. 29
r Luke 23. 29
s Mat. 27. 35.
t Mat. 27. 29
u Ioh. 18. 25
x Gal. 3. 13.
y Mat. 27. 46
z 1. Pet. 1. 19
a Ioh. 1. 4.
b Actes 10. 42
c Phil. 2. 8
d Mat. 27. 24
e Col. 1. 21
f 1. Pet. 2. 21
g Ioh. 15. 13 Galat. 2, 20. ephes. 5. 2.
h Ioh. 1. 3.
i Phil. 2. 9

that is [k] Lord of life, was bereaued thereof by a moſt vilde, diſpitefull, and ſhamefull death. Shall the loue of a mortall Friend, not onely moue vs, but enforce vs to loue him againe? ſhall his perills for vs make vs eager of perills for him? becauſe thereby, both our loue to him is beſt witneſſed, and his loue to vs moſt confirmed? and ſhal not this loue of an immortall Louer, who tendereth vs more then our ſelues, and in all reſpects deſerueth to haue his loue counteruailed; ſhal it not, I ſay, be able to enflame vs, with deſire to ſuffer with him, and for him; to teſtifie our affection, with continuing the ſame in the midſt of our afflictions whatſoeuer? Let not therefore the croſſe aduentures that betide you, diſmay you; let not the crueltie of your enemies, the ſharpneſſe of your miſeries, the continuance of your afflictions, daunt your courage. Folow the example of your grand Captaine, who [l] *when he was reuiled, reuiled not againe; when he ſuffered he threatned not, but committed it to him that iudgeth righteouſly.* Why ſhould you complaine of your bad vſage, ſeeing your Lord and Maiſter was thus cruelly handled? Is the [m] Diſciple aboue his Maiſter? or the Seruant greater then his Lord? If they haue done thus to the [n] *greene tree, what ſhall be done to the drie?* If Chriſt hauing deſerued nothing, did ſuffer ſo horrible, ſo bitter, and ſo grieuous torments, why ſhould we his

k Iohn 1.4

l 1.Pet.2.23

m Mat.10.24
luke 6.40.
ioh.13.16
ioh.15.20

n Luke 23.31

ſeruants

Powel, G.

seruants, who haue so often by our enormous sinnes, and wicked deedes, offended God, and prouoked his wrath against vs, and so often deserued hell; why should we, I say, repine, frown and grudge to suffer some small punishment, seeing it be the Lordes will we should doe so? Yea, why doe we not suffer any temporall affliction willingly, cheerefully, and patiently?

Chap. V

Comforts for such as suffer Persecution or Death for the testimonie of a good conscience in matters of Religion or Iustice.

Whereof it commeth that the wicked doe persecute the godly.

Sect. I

AS the Shippe, while it roueth vpon the maine sea, much like a castle, or a common-wealth standing by it selfe, hauing all the sailes hoised vp, swolne with the wind, and the banners displayed; with a very pompous and magnificent shewe, daunceth and skippeth vpon the waues, alluring euery passenger

ſenger to behold, and admire her pride: but when ſhe is come to the hauen, the ſailes being gathered, the banners taken in, and the ankers caſt, ſhe lieth quietly in the rode, the ſearchers ranſake her, and force her to pay cuſtome; then is ſhe little regarded or ſet by: Euen ſo fareth it with the children of God, when they roued in riot, and ſailed vpon the ſwelling ſurges of worldly vanities, following the tyde of a conſcienceleſſe courſe, ranged at their pleaſure without controllment, and had the fauorable gale of authority to waft them forwards, and the ſeemly ſaile of Honours and Pomp to make them daunce and skippe; then were they admired of the people, and eſteemed as excellent perſonages, honeſt men, and good fellowes; but now yeelding at length vnto the calling of God, hauing retired themſelues into the port of a religious Profeſſion, of a holy and innocent conuerſation in the feare of God, they are ſtraightly ſearched and ſacked, their ſailes gathered, their wind become boiſterous and tempeſtuous, their glorie diſgraced, and themſelues expoſed to infinite and innumerable calamities, and little or nothing eſteemed. The [a] blind-man, ſo long as he continued in his blindneſſe, was neuer moleſted nor called in queſtion: but ſo ſoon as his eyes were opened, then both he and his parents were preſently conuented. The [b] lame cripple that was diſea-

[a] Ioh.9.6,18.

[b] Ioh.5 5

diſeaſed eight and thirtie yeeres, had layn long at the Poole Bethesda, and all that while no man rebuked him; but ſo ſoone as Chriſt had c cured him, as he did execute his commandement, the Iewes d reprehended and rebuked him for carrying his bed on the Sabboth day. So the diuell ſeekes to blaſt our Religion and profeſſion in the bud, before it grow either to flower or fruite, and therefore doth he continually perſecute vs, which notwithſtanding is a very good ſigne, that we are deliuered out of his power, otherwiſe he would neuer purſue vs ſo hotly. So then, ſeeing we are in the right way, let vs runne on, and conſtantly continue our courſe vnto the end: they that will take the ſtart of profeſſion, are like wilde coltes that are frighted with ſhadowes, ſeeing they feare tribulation in this world, which indeede is but a ſhadow, in reſpect of that in the world to come. It is not for him that wil be a chriſtian, to regard the ſlanders and ſcornings of men, or to abandon his holy profeſſion for their ſakes, ſeeing it is but a ſlender excuſe, to alleadge the feare of wordes of a ſubiect, as a iuſt impediment, of not performing our duty to our ſoueraigne. It were a great folie of the blind, to deride and ſcorne others, becauſe they ſee; or for the criple, to contemne thoſe that are ſound of limmes, becauſe they limp not: but much more ſottiſhneſſe were it for a man that ſeeth, to goe blind-

c 8
d 10

The diuell enuious of our well-doing.

blindfold, or to put out his eies for the blinde wretches scoffing; or for the sound man to halt or maime himselfe for criples sayings. He that leadeth an holy life, and walketh vprightly in the feare of God, is despised and scorned of him that followeth after vanitie, and treadeth infamous pathes: but e *he that dwelleth in heauen shal laugh them to scorne, the Lord shall haue them in derision.* When wee giue our names vnto Christ, and become his Disciples, then doe we enter into a rough profession, (like a grape to the vine-presse) that is bound to be at continuall defiance and enmitie, with the vanities, pleasures, and praises of this world; and therefore, what can we looke for at the hands of the worldes friends, but hatred and persecution? The more the waues and billowes beate against the rocke, the more are they broken, and turne into a vaine fome or froath, and yet the rocke neuer the weaker. So let the malice of our Aduersaries rage against vs, our rocke is vnconquerable, if we cleaue vnto it; hurt them selues they may, but cannot harm vs; the Iews f *their hearts brast for anger, and they gnashed their teeth* at Stephen, and yet was he nothing moued or terrified at their furious spight: we must make no more account of the obloquies and reproches of our enemies, then this holy Martyr did of the malice and madnesse of the Iewes.

e Psalme 2.4

f Acts 7.54

That

That we must patiently suffer persecution and affliction for Religion or Iustice sake, and why?

Sect. II.

COunterfeit gold feareth the touchstone; If we feare triall, it is because wee are counterfeits, full of incredulitie & vnbeleefe. If we had builded vpon the [a] foundation Christ Iesus, [b] *gold, silver & precious stones*, we should not be afraid that our works should bee made manifest in the day of the Lorde: but being perswaded in our conscience, that we build [c] *with hay, straw and stubble*, we cannot chuse but bee timorous and fearefull to come neere the fire, lest there should bee any triall made of our workes; or that our faith shoulde melt away in temptation, as waxe against the Sunne, and thereby make it manifest, that it was a false and counterfet beleefe. The house that is builded on a Rocke, will not feare the fall of raine and haile, or the blasts of winde, or the beating of the waues: The medowe or field which hath sufficient moisture, will not feare the drought and heate of sommer; Neither will the tree that is planted by the water side, feare lest his leafe wither: nor wee feare the brunt and heat of persecution, if our faith be strong and liuely, especially considering how profitable & necessarie they are vnto vs. Affliction is not onely the liuerie and cognisance

a 1. Cor. 3. 11

b 12

c Ibid.

Affliction is Christs liuerie.

ſance of Chriſt, but the very principal & roiall garment which himſelfe was clad with in this life: A ſouldiour reioiceth to put on his Captaines harneſſe; and a Diſciple cannot miſlike to be like his maiſter: In vaine doth he claime the name of a Chriſtian, that will not imitate Chriſt. If we be chriſtians, Afflictions muſt be our coate, and Perſecution our liuerie. Hee is an vndutifull & vngracious childe that is aſhamed of his Father; hee is a malapert ſeruaunt, that refuſeth to weare his Maiſters liuerie: and he of all others, a moſt vngratefull creature, that doth not willingly & ioyfully accept the liuerie of God his maiſter. Vriah the Hittite, when Dauid bade him [d] *goe into his houſe*, and waſh his feete, and ſo to take his eaſe, he like a true Iſraelite anſwered, [e] *The Arke, and Iſrael, and Iudah dwell in tents: and my* Lord Ioab, *and the ſeruants of my* Lord *abide in the open fields: ſhal I then goe into mine houſe to eate and drinke, and lie with my wife? By thy life, and by the life of thy ſoule, I will not doe this thing.* Hee thought it an odious thing, to haue better lodging than the Arke of the Lord, the Captaine of the hoſte, and his fellow-ſouldiours, and therefore hee lay not on a ſoft bed, but on the ground, [f] *at the doore of the kings palace:* So our Arke, euen our Captaine Ieſus Chriſt, and our fellowe-ſouldiors the Martirs, lay on the bare ground, and ſuffered great afflictions and perſecution;

d 2.Sam.11.8

e 11

f 9

and

and wil we looke to lie and to fare better than they did? Shall Chriſt lie in the manger, and we ruffle it out in our pallaces? ſhal he mourn in ſackcloth, and we bathe in pleaſure? Shall hee fighting in our defence, bee wounded and crucified among theeues; and ſhall we diſport and ſolace our ſelues with fond and vaine delights? Shall he bee pierced through with the ſworde of Gods iuſtice for our ſinnes, and ſhall wee bee vnwilling to ſuffer any thing for our ſelues? Oh vnnaturall Children that wee are! that hauing before our eies the moſt bloudie ſlaughter of our Sauiour, we being by his bloud like Pelicans younglings, reuiued and raiſed to life from death, will not yet learne the greatneſſe of Gods loue, nor conſider how greatly we are bound vnto him, & how much we ought to ſuffer for his ſake, that regarded not his owne life, to ſaue vs. *See li. 2. ca. 4. Sect.* 4 Whatſoeuer we ſuffer for him, it is much leſſe then hee ſuffered for vs, ſo that it is vnpoſſible for vs euer to come out of his debt. Wee owe our ſelues wholly for our firſt making, and what can wee adde more for our redeeming, eſpecially ſeeing we were not ſo eaſily redeemed, as we were made? In our Creation Chriſt gaue vs our ſelues, in our Redemption he gaue vs himſelfe, thereby reſtoring vs to our ſelues: Therefore thus giuen at the firſt, and reſtored againe when we had loſt our ſelues, wee owe

Note.

our

our selues for our selues; and wee owe our selues twice. But now what shall we repay vnto our Lord for himself? thogh we could repay our selues tenne thousand times, what are we in comparison of Christ the Sonne of God? So then, though we had as many liues to spend as drops of bloud to shed, wee could not recompence his loue: & how willing then should wee be to say with Peter, g *Though I should die with thee, I will in no case denie thee:* and with h Thomas, *Let vs also goe, that we may die with him.* The seruant for fortie shillings wil hazard himselfe in his Maisters perils, and fight his quarels; and the dogge, an vnreasonable creature, by the instinct of nature, for a bone or a crust of bread, will runne vpon the sworde in his Maisters defence, though the daunger bee neuer so desperate. And shall we be more vnthankefull than a hireling? and more vnnaturall than a bruit beast? and that towards him that hath beene so bountifull vnto vs?

g Math. 26. 35 mar. 14. 31

h Ioh. 11. 16

That it is a blessed thing to suffer persecution for Religion or Iustice sake.

Sect. III.

THe long and continuall experience of Gods children ſubſcribéth vnto this trueth of the holy ſcriptures, a *that we muſt through many afflictions enter into the kingdome of God.* This is the Lot of the faithful. So *the* b *author and finiſher of our faith,* Chriſt Ieſus himſelf was c made perfect. Into his d ſimilitude we are likewiſe predeſtinate, that we ſhould firſt * die with him, and then raigne with him, for e *all that will liue godly in Chriſt Ieſus ſhall ſuffer perſecution.* Let vs not refuſe therefore that condition of life, in which we haue the fellowſhip of all the Saints of God; but let vs remember, that our Maiſter Chriſt hath ſtraightly charged vs, f if we will be his Diſciples, there is no remedie, we muſt needes take vp his Croſſe dayly, and follow him. g *Bleſſed are they* (ſaith our Sauiour Chriſt) *which ſuffer perſecution for righteouſneſſe ſake, for theirs is the kingdome of heauen:* h *Bleſſed ſhall ye be when men reuile you, and perſecute you, and ſay all manner of euill againſt you for my ſake falſlie.* i *Reioyce and be glad, for great is your reward in heauen, for ſo perſecuted they the Prophets which were before you.* k *Bleſſed are ye when men hate you, and when they ſeperate you and reuile you, and put out your name as euill, for the ſon of mans ſake.* l *Reioice ye in that daie, and be glad, for behold, your reward is great in heauen.* So ſaith Chriſt

a Actes 14.22

b Hebr. 12.2

c Mat. 5.48

d Rom. 8.29

* 2. Tim. 2. 12

e 2. Tim. 3. 12

f Luke 9.23 mar. 8.34

g Mat. 5.10

h 11

i 12

k Luke 6.22

l 23

Christ, who is the truth it selfe, and cannot lie. And so say the Apostles after him: m *Blessed is the man that endureth temtation* (that is, affliction or persecution whereby the Lord trieth him) *for when he is tried, he shall receiue the crowne of life, which the Lord hath promised to them that loue him.* n *Behold we count them blessed which endure.* o *Blessed are ye if ye suffer for righteousnesse sake.* p *If ye be railed vpon for the name of Christ, blessed are ye, for the Spirite of God resteth vppon you.* Wherfore, if it be a blessed thing to suffer persecution, for the name of Christ, and for righteosnesse sake, as no doubt it is, & that a great blessing, yea the greateſt of all, to wit, euerlasting vnspeakable ioy and felicitie in the kingdome of heauen, where we shall see God euen face to face in his glory: why then should you faint vnder the Crosse which God hath layde on you? Why do ye not rather reioyce (as the Apostles did) for that you are q *counted worthie to suffer for Christs sake.* You are broght into the stage of Martyrdome, to fight for the crowne of eternall life. Fight manfully for the crowne of saluation, take courage and patience; it is better to die a thousand deathes, then to be seperated from the Lorde; if you r confesse Christ boldly before men in earth, Christ will confesse you before his Father which is in heauen; where Christ shall say vnto you, as the man saide vnto his good and faithfull seruant:

m Iames 1.12

n Iames 5.11.

o 1.Pet.3.14.

p 1.Pet.4.14.

q Actes 5.41

r Math.7.32

s Matth. 25. 21

s *Thou hast beene good and faithfull in little, I will make thee ruler ouer much: enter into thy Maisters ioy.*

Of the benefits that the Crosse or affliction bringeth vnto vs.

Sect. IIII.

WHerefore should we be dismaide? and why should wee feare the brunt of persecutiō, or the waight of the Crosse; seeing wee are so many waies comforted and eased by the same? There is a no way, nor path vnto life, but by the crosse. Oh how glorious is that Crosse, which bringeth the bearer of it to so glorious a ende! The Crosse doeth make for the b good and saluation of the Elect: it maketh vs happie and cblessed. And what greater happines can there be, than to bee at conformitie with Christ, which the Crosse d doeth worke in vs. The Crosse bringeth e patience, it f trieth our faith, it g confirmeth our hope, it causeth vs to hacknowledge our sinnes, and to flie vnto God for helpe and comfort. It maketh vs to feel and to know our owne imperfections, frailtie, and miserie, & thereby the necessitie of Gods help, protection, and succour, to supplie our wants. The Crosse to Gods children is a most sure testimo-

a Actes 14. 22 gal. 6. 14. luke 24. 26.
b Rom. 8. 28 psalme 119. 71 reuelat. 3. 10
c Matth. 5. 10. 11 iam. 5. 11. 1. pet. 3. 14. 1. pet. 4. 14
d 1. Pet. 4. 13
e Rom. 5. 3. iam. 1. 2, 3.
f 1. Pet. 1. 7
g Rom. 5. 4.
h Num. 21. 7 nehem. 9. 27. psalme 119. 71 Esay 26. 16. Hose 6. 1

i testimonie of the loue of God: and hee that beares the Crosse, shall haue k ioy & comfort at the last; yea he that patiently endureth the crosse, shal receiue l *the crowne which the Lorde hath promised to them that loue him*, for vpon him the m spirit of God resteth. Hee that beareth the Crosse, n shall not be condemned with the world. By the Crosse wee o learne what obedience wee owe vnto God. The Crosse doth beget in vs, p hatred & contempt of the vanities of this present life: It q inuiteth and stirreth vs vp to the meditatiō of the life to come: It maketh vs to know our enemies, and to perceiue the pestilent venome of Sathans malice against our good and happie state: It causeth vs to looke better to our paths, and to r amend our liues. The Crosse is the s furnace, in which God fineth and purifieth his gold: It is the mould into which God casteth his children, to frame them and to make them like the t Image of his Sonne Iesus Christ. The Crosse is the suite and liuerie that Gods children are clothed withall, in this vale of wo and misery. And lastly, the Crosse is the earnest and beginning of all consolation and glorie. How is it then, that we feare and flie from the Crosse, that is so many waies profitable vnto vs? Let vs be constant and firme, and feare not the blasts of persecution, nor the stormes of affliction; Let vs be like vnto that u wise man,

i Prou.3.11.12 hebr.12.6 1.pet.2.19,20
k Luke 6.21 math.5.4
l Iam.1.12. 2. tim.2.11. matth. 5.12. reuel 2,10
m 1.Pet.4.14
n 1.Cor.11.32
o Psal.119.67
p Psal.119.71
q Actes 14.22
r Esay 26.9
s Zach.13.9
t Rom.8.29
u Matth.7.24

Powel, G.

that builded his house vpon the rocke, which
x 25 the x raine and winde could not beate downe,
because the foundation thereof was laide sure
vpon a rocke. Let not the windes of trial blow
downe our building and faith in Christ Iesus,
that firme y foundation & sure z corner-stone;
y 1 Cor. 3. 11 neither shall it (be ye sure of that) if we haue
z Mat. 21. 40 builded well and rightly as we
should.

That our afflictions are foreseene and appointed by God; and therefore to be taken in good part.

Sect. V

IF you would consider three things, you would not maruell so much at your crosse and persecution: first, *what you be*: not counterfeits, not hypocrites, not worldlings, not the children of satan: but Gods elect, a chosen generation, and the children of the most high. Secondly, *where you be.* Not in heauen but vpon earth, not at home, but in a strange country Thirdly, *amongest whom you are.* Euen in the
a Mat. 10. 16 midst among your enemies, *as a sheepe among the*
Luke 10. 3 *wolues*, being assaulted on euery side, on b the
b 2. Cor. 6. 7 right hād, & on the left. And now, is it maruel, that Gods children, being in a strange cuntrie, and amongst their enemies, shal be persecuted?

No

No ſurely, it is not: neither doth this your affliction come by hap hazard (as they ſay) but by the good prouidence of God, as Chriſt, and his Apoſtles by the ſame ſpirit foretold, ſaying c *Beware of men* (ſaith Chriſt) *for they will deliuer you vp to the councells, and will ſcourge you in their ſinagogues.* d *And ye ſhall be brought to Gouernors and Kings for my ſake, in witneſſe to them, and to the Gentiles.* e *And the brother ſhall betray the brother to death, and the Father the ſonne, and the children ſhall riſe againſt their parents, and ſhall cauſe them to die.* f *And ye ſhal be hated of al men for my name, but he that endureth to the end, he ſhall be ſaued.* g *If anie man will follow me, let him forſake himſelfe, and take vp his croſſe, and follow me.* h *For whoſoeuer wil ſaue his life, ſhal looſe it, and whoſoeuer ſhal looſe his life for my ſake ſhall find it.* i *Ye ſhall weepe and lament, but the world ſhal reioice, but your ſorrow ſhall be turned vnto ioy.* It were infinite to cite all places of holy Scripture which might be aleaged for confirmation herof. I wil aleage one place more out of the Reuelation, which is this. k *Feare none of thoſe things which thou ſhalt ſuffer, behold, it ſhall come to paſſe, that the deuel ſhall caſt ſome of you into priſon, that ye may be tried, and ye ſhal haue tribulation ten daies be thou faithfull vnto the death, and I will giue thee the crowne of life.* Here l *the author and finiſher of our faith* Chriſt Ieſus, euen m *he that is firſt and laſt, which was dead, and is aliue*, exhorteth and ſtirreth vp

c Mat. 10. 17
d 18
e 21
f 22
g Mat. 16. 24
h 25
i Ioh. 16. 20
k Reuel. 2. 10
l Hebr. 12. 2
m Reuel. 2. 8

Powel, G.

his ſouldiers to be of good courage, and to prepare themſelues vnto the ſpirituall battell: For he ſaith, *Feare not*, not only by perſwaſions (as earthly captains do) but by giuing ſtrength, ſo that let all the diuells in hell come, when he ſaith, *Feare not*, we are ſafe enough: n *If God be on our ſide, who can be againſt vs?* What an excellent conſolation is this, euen to forewarne vs of dangers to come, and to bid vs ſhake off all feare? *The diuell ſhall caſt ſome of you into priſon*, ſaith he, thereby ſhewing who is the principall author and factor of perſecution, *the diuell*: to the end we may know, that we haue not to deale with o fleſh and bloud, but with the prince of Darkneſſe, wherefore our weapons muſt be ſpirituall and not carnal; for although the Magiſtates do ſeeme to doe it, yet are they but the dieuls inſtruments: he ſets them a worke, he inflameth their hearts, he is the bellows to blow vp their wrath againſt the poore members of Chriſt; and therefore, ſeeing we combate with ſuch a captaine, we muſt take the p *ſhield of Faith*; and the q *ſword of Gods ſpirit*, or elſe wee cannot fight long without ſome grieuous wound. But doth the Lorde giue vs vp altogither into the handes and power of the diuell for our ouerthrow and deſtruction? No; *that ye may be tried* ſaith he. Oh ſweete comfort! Wee muſt ſuffer affliction, not for any harm to vs, but for our great good and ſingular com-

n Rom.8.31

o Epheſ.6.12.

p Epheſ.6.16.
q . 17

commoditie.r *My brethren, count it exceeding ioie, when ye fal into diuers temptations*, saith Iames. *Why so, a man might say?* Peter answereth, s *that the triall of your faith, being much more precious then golde that perisheth (though it be tried with fire) might be found vnto your praise, and honour, and glorie, at the appearing of Iesus Christ.* So then we must be cast into the fornace of afflictions, to haue the drosse and mixture burnt out, to be fined, and to bee made more pure, cleare, and bright. Is not this a good comfort! Who will not reioice in that which is for his great good? yet howbeit, we see, and feele by experience, that afflictions doe vs good, our fraile nature will hardly endure them t long, we waxe soone wearie, and are ready to faint, if we thinke them like to continue long. How long then shall we abide in the firie furnace of afflictions? must we remaine there a thousand or a hundred yeares? euen this time, beeing compared with eternitie, seemeth but a moment, and indeed is but very short. But must we continue there so long? No; wee shall bee afflicted for the space of tenne, not yeares, nor moneths, nor weekes, but daies, *You shal haue tribulation ten daies* (saith the Lord.) Sweeter and sweeter! For ten daies (saith he) thereby denotating some short continuance of time. Oh good God! wilt thou that the wicked bee punished in hell fire for euer and euer, and that not

r Iames 1.2

s 1. Pet. 1.7

t Hebr. 12.11.

Powel, G.

not for triall, but for torments; and that thy children ſuffer, not to torment them, but to try them; not in hell, but in this worlde; not the paines of hell, but a little affliction, for ſuch a ſhort time; no longer than tenne daies? u *Bleſſed bee the name of the* Lord. Oh, howw much are wee beholden vnto thy gracious and merciful goodnes therfore! The Lord make vs thankefull for theſe comforts. Now ſeeing the time of our triall is ſo ſhort, what followeth? ſhall we be reſtored againe to our former eſtate, libertie, and health of bodie? No, What then? The Lord ſaith, *Be thou faithfull vnto the death, and* I *will giue thee the crowne of life.* Sweeteſt of all! x *What is man* (Lord) *that thou art mindfull of him, and the ſonne of man, that thou viſiteſt him?* Shall wee bee crowned kings to raigne with Chriſt for euer after ſuch triall? O Bleſſed ſhal that triall be, whoſe end is ſuch a bleſſing! yet note, that this promiſe is not abſolute, but dependeth vpon a condition. *If thou continue faithfull vnto the death.* If we fight valiantly vnder Chriſts banner for a while, & then faint, and bee ouercome, what ſhall it profit vs? If we put our hand to the plough & looke backe, what ſhall it auaile vs? Such a one is *not fit for the kingdome of heauen.* But if we will bee conquerours, wee muſt perſeuere vnto the death. Wee muſt continue ſtill, *Hee that continueth vnto the end, he ſhall be ſaued*, ſaith Chriſt. If wee yeeld

u Iob 1.21

x Pſalme 8.4

Luke 9.

Math. 24

yeeld vnto the enemie, if wee ſtoupe to ſinne, if we conſent to the world, and giue place to the diuell, we are not worthie to be crowned with *the crowne of life.*

That we ought not be diſmaied at perſecution, forſomuch as our cauſe is good.

Sect. VI.

THe equitie of the quarrell honoureth the combate, and the goodneſſe of our cauſe aſſureth vs of finall victorie. A circumſpect and wiſe ſhip-maſter, when he goeth to the ſea, and launcheth out from the ſhore, laying aſide the remembraunce of his wife and children, of his houſe and family, employeth his body and mind, ſtrength and wit, onely to the due performance of his office, in reſiſting the ſtormes, in auoyding the daungers, and in directing his ſhippe to the intended hauen. When we are lanched out of the port of earthly proſperitie, wee muſt ſet aſide all worldely cares, and diſplay the ſaile of our ſoules vppon the maſte of the croſſe and afflictions; we muſt betake vs to the tackling of conſtant profeſſion of the Goſpel of Chriſt, and keepe our hand vpon the ſterne of godly and religious conuerſation; & being ſeperated from the world, we muſt lift vp our eies to heauen, and direct our

Powel, G.

our courſe by the motions of the ſtarres and Planets, I meane by the examples of Chriſt, and other the childrē of God: ſo hauing Chriſt for our Pilot, and the inſpirations of the holy Ghoſt for our gale, we may ſafely ſail through the ſtormes of perſecution, paſſe the rockes of alluring occaſions, auoide the ſhipwracke of a good cōſcience, ouercom the ſurges of worldly pleaſure; and finally, arriue at the hauen of life, and port of perfect felicitie. Our enemies are mightie, their force very great, their vantage not vnknowne, their malice experienced, their torments to fleſh and bloud intolerable; yet our Captaine hath alwaies conquered, our cauſe was euer aduanced, and our predeceſſours with the loſſe of their liues confounded their aduerſaries. Wherefore ſhould we haue leſſe hope of victorie, than they had? We gather our flowers of thornes, and of briers we reape our fruite; If the ſtaulke wounde, the flower healeth; if the reaping be troubleſome, the fruite will be the more delightſome. Wee muſt not think that the ſea is not deep, becauſe the ſhores be ſhallow, nor denie heauen to be cleare, becauſe it is ſometimes ouercaſt with cloudes, nor the earth to be fertill, becauſe it is in ſome places vnfruitfull: ſo wee muſt not thinke that the harueſt of a good conſcience is loſt, though it be interrupted with ſome ſorrowfull ſhowres. We are Chriſtians, a choſen genera-

The might and malice of our enemies ought not to daunt our courage.

generation; wee fight against the worlde and Prince of darkenesse, a strong aduersarie; our quarrell is the defence of Christs Gospell, an honourable cause; our Captaine is Christ Iesus, a victorious champion; our banner is the Crosse, a heauie burden; our armour is patience, an vnconquerable shield; our battaile persecution, a sharpe skirmish; our victorie death, a bitter potation; and our triumph martyrdome, a comfortable affliction.

That their estate is verie dangerous that neuer suffer affliction.

Sect. VII.

AS it is a blessed thing to suffer persecution or affliction (as is a before declared) and a sure token and signe of Gods fauour and loue, according to that, b *Whome the Lord loueth, he chastneth*: So is it a most ruefull scourge of God, and a token of a reprobate soule, to be suffered to enioy continually all sorts of delights, and to haue no crosse to trauerse our comforts, according to that saying, No greater temptatiō than neuer to be tempted: c I *will laie my Vineyard waste, it shall not be cut nor digged*, and so shall it waxe wilde, fruitlesse, and full of weedes. The Oxen that

a Sect. 3

b Hebr. 12.6

c Esay 5.6

are

Powel, G.

are designed to the slaughter, are suffered to runne and range at their will in pleasaunt pastures; but those that are appoynted to liue, are sent to the plough, yoked, and dayly tired: Euen so are the wicked giuen vp to their own hearts desires, and permitted to walke in their owne counselles. d *They are not in trouble as other men, neither are they plagued with other men.* Therefore e *Pride is as a chaine vnto them, and Crueltie couereth them as a garment:* f *Their eies stand out for fatnesse:* g *They haue more than heart can wish.* But the faithfull are loaden with labour, wearied with watchings, being daily afflicted and persecuted. The Theeues liue in delights, and of other mens spoyle; they wallow in wealth & pleasure, till they be brought before the Iudge: so doe the wicked, till the time of their account come: but then shal they be throwne into flouds of fire: for there shall come a iudgement that shall make the wicked to wither, and the faithfull to flourish. Better it is to be chasticed with Gods children, than to be spared and pampered with the vassailes of Sathan; better to be cut and pruned with the fruitfull vines, than to be layd waste with that which is wilde, and in the ende, to be quite cutte downe, to make fewell for the fire. Then are sinners most miserable, when they are left in their sinnes, without correction. The Oake is of a stately growth, full of faire

d Psal.81.12

e Psal.73.5 f 6

g 7

When sinners be most miserable.

faire leaues, caſting a pleaſant ſhadowe; yet the fruite thereof ſerueth but for ſwine. The Temples of the Ægyptians are very ſtately & ſumptuous buildings, garniſhed with varietie of marbles, pleaſant portraitures, and curious workes, and al the rowmes adorned and decked with gorgeous furniture, and great maieſtie: But if a man goe into their ſecret chappels, and viewv the god for whoſe honour all this is vſed, hee ſhall finde ſome vgly viper or crocodile, or ſome other venomous ſerpent: So is it with the men of this world, their houſes are coſtly and glorious; their garments and attires, faire and pretious; their bodies perſonable and comely: but enter into their inmoſt roome, and conſider what is harbored therein, and you ſhal find within all this pomp and brauery, a monſtrous vgly creature, a ſinfull ſoule in the ſtate of damnation, drowned in ſecurity, and in all vice and wickednes. The fiſh will merily floate, and turne to and fro, & leape at the baite, and reioyce if hee catch it; then wil the fiſher pull his line, and the hooke will faſten in the fiſhes guils, ſo that the poore fiſh is taken: h *So are the children of men ſnared in the euill time, when it falleth vpon them ſodæinelie*: then for libertie ſhall they reape reſtraint, and for their dainty bits, eternal torments. Wherfore God chaſteneth his children in this life: and if they cannot bee wonne with eaſier remedies;

h Eccl.9.12

Powel, G.

medies; when he seeth them runne astray, he holdeth them back with the hard bit of aduersitie, and hedgeth them in with the thornes of tribulation. The vanities of this world cast vs into such a delightsome frenzie, and lull vs so dangerously asleepe, that many in a frantike fit of licentiousnesse, runne headlong to perdition, and while they reioyce, they raue; and many in a careless and secure kind of life, sleepe themselues to death, like wounded wretches sleeping in their graues; and therefore God scourgeth his children with the rod of tribulation, to temper and stay the raging moodes of the frantike, & to rowse the dead sleepers out of their lethargie. *See lib. 1. Chap. 5. Sect. 2.*

That whosoeuer will be ashamed of Christ, Christ will be ashamed of him.

Sect. VIII.

SVch was the excessiue loue of Christ, thirsting for the saluation of mankind, that he hath shewed vs his feete nayled, to attend our comming; his side open, to giue vs enterance; his armes stretched out, ready to embrace vs; his head enclined, to affoord vs the kisse of peace; his eies shut, to all our offences; his

his eares vnstopped, to heare our petitions; his hands open, to inrich vs with gifts; and a multitude of bleeding wounds, to shew vs how intirely he loued, and how dearely he bought vs. But many, like the stiffe-necked Iews, nothing moued with this his excessiue loue, contemne all his inuiting, being, not onely dull and deafe at his calling, but with sauadge and barbarous crueltie with their speares of sin, they wound & a crucify againe to themselues the son of God, as much as in them lieth. Many are ashamed to confesse Christ and his Gospel in the presence of his enemies, and before them that haue authority & beare the sway in this world; little regarding, or rather contemning the threatnings of Christ. b *Whosoeuer shall confesse me before men, him will I confesse also before my Father which is in heauen.* c *But whosoeuer shall denie me before men, him will I also denie before my father which is in heauen:* and that of the Apostles d *if we denie him, he will denie vs.* O let vs consider this, and be not afraid to confesse Christ boldly, though it be with the danger of our libertie, or life it selfe. For Christ will render vengeance to them that hated his Gospel, they shall know whose word and trueth it was, which they haue so dispitefully reproched & denied. e *Vpon the wicked shall he raine snares, fire, and brimstone, and stormie tempest, this is the portion of their cup.* But you that can find in your hearts

a Hebr.6.6

b Matth.7.32

c 33 marke 8 28 luke 9.26 luke 12.8

d 2.Tim.2.12

e Psalme 11.6

Powel, G.

to ſuffer perſecution for the teſtifying of Chriſt and his truth; it is a f *ſure token of the righteous iudgement of God, that you may be counted worthy of the kingdome of God, for the which ye alſo ſuffer.* g *For it is a righteous thing with God, to recompence tribulation to them that trouble you:* h *and to you which are troubled, reſt with vs, when the Lord Ieſus ſhall ſhew himſelfe from heauen with his mightie Angels:* i *In flaming fire rendring vengeance to them that do not know God, and which obey not vnto the Goſpel of our Lord Ieſus Chriſt,* k *which ſhall be puniſhed with euerlaſting perdition, from the preſence of the Lord, and from the glorie of his power.* Heauen is like vnto a l *cittie builded and ſet vpon a brode field, full of all good things.* m *The entrance thereof is narrow, and in a daungerous place to fall, and there is fire at the right hand, and a deepe water at the left.* n *And there is but one path betwixt them, euen betwixt the fire and the water, ſo that there could but one man go there.* o *If this cittie were giuen vnto a man for an inheritance, if he neuer went thorough the perill before it, how could he receiue his inheritance?* Wherfore, ſeeing the way is p *narrow and ſtrait,* that is, full of troubles and affliction, that leadeth into heauen, that moſt ioyfull and pleaſant citie of euerlaſting life: let vs not ſtagger or looke backe, but goe forwards through thicke and thinne, yea, euen through death it ſelfe; for it is he that leadeth vs to our iourneyes end, it is Death that brings vs to the gate

of

f 2. Theſſ. 1. 5
g 6
h 7
i 8
k 9
l 2 Eſdr. 7. 6
m 7
n 8
o 9
p Matth. 7. 14

of euerlasting life. Let vs not be afraide then to die; blessed is that death that leadeth to so ioyfull a end.

That worldlie pleasure, wealth, &c. should not withdraw vs from the confession of the truth.

Sect. IX.

Obiection.

Alas! am I so fooliſh as to forgoe so many goodly manors, such faire liuings, such costly treasures, vpon a conceit onely, or an opinion touching Religion! How can I away with the losse of these pleasures which I may enioy for a long time, euen at my hearts ease? What? Shall I cast my selfe wilfully away? I obtained of late an honourable Office, and enioyed the same for a short time: hitherto I haue got little or nothing by it; now the profit commeth in, and shal I leaue that so soone which I haue gotten so hardly? Oh precious iewells and rich pearles!

Powel, G.

haue I enioyed you but for ſuch a ſhort time, and now muſt I leaue you, and know not who ſhall poſſeſſe you! No, no, I cannot do it, I may not, I meane not.

Anſwere.

SAtan ſuggeſteth theſe worldly toyes into your mind, to the end you ſhould conſent vnto him (who enuieth your happie eſtate, and would faine haue you wrapped in the ſame condemnation with himſelfe) and fal down & worſhip not the Lord, but the [a] dragon, the old ſerpent the diuell, that great [b] beaſt and his image, & ſo commit fornication with the [c] whore of Babilon, together with the kings of the earth, with the [d] Locuſts and other falſe Prophets, that you ſhould reioice and be pleaſant with her, and bee drunken with the wine of her fornication. Shal worldly [e] *vanitie* cauſe you to forgoe your euerlaſting habitation? [f] *What ſhall it profite a man though he ſhould win the whole world, and looſe his ſoule?* Remember that [g] *this world paſſeth away, and the luſt thereof:* and that [h] *to take pleaſure in pleaſant things is vanitie.* In the Ocean ſea, of foure ſhips not one doth miſcarrie; and in the ſea of this world, of many foures not one is ſaued. This worlde is the [i] kingdom of Satan, what ſeruant of god cā haue

[a] Reuel. 12.3
[b] Reuel. 13.1
[c] Reuel. 17.3
[d] Reuel. 9.3
[e] Eccl. 1.2
[f] Mar. 8.36
[g] 1. Iohn 2.17
[h] Eccl. 2.1
[i] Iohn 14.30 Iohn 16.11

haue any pleaſure and delight to liue in Satans kingdome? It is a place of baniſhment; can any bee ſo vnnaturall and ſo ſenſeleſſe, as not willingly to forſake baniſhment? Is it better to hang alwaies in hazard, then once to fall for felicitie? We are promiſed, that here we ſhall be perſecuted and k hated of the world; that wee ſhall l weepe and liue in m ſorrowe, that wee ſhall be deſpiſed, contemned, and ſcorned; that wee ſhall be vexed in bodie & ſoule: But in the next life, we are aſſured that our reward is great, our ioy without ſorrow, & our comfort without Croſſe: But if wee ſowe in ſinne, what can we looke to reape but miſerie? If vanities will be our traffique, griefe will bee our gaine; If we will haue our life to bee delectable, our deceaſe will be damnable: whereas on the contrarie ſide, the children of God ſow in teares, and therefore ſhall they reape in ioy; in earth they haue paine, and in heauen payment; their life is miſerable, and their n death precious in the ſight of the Lord. They looke on the world, and ſee it like a ſea, where many truſting to the waues, are drowned, ſome are beaten with the billowes againſt the ſtonie rockes; others laboring to attain to the ſhores, ſome by the helpe of a ſeely planke, ſome by ſome fragment of a broken ſhip, many forced to ſaue themſelues by their onely hands; and many ouercome with the ſurges, haue yeelded

k Matth. 10.22
l Iohn 16.20.
m 33
n Pſalm 116 15

Powel, G.

vp the ghoſt; and a multitude of dead carcaſſes left to the waters rage: Amongſt others, they ſee themſelues tired out, not with the ſmaleſt ſtormes, and their hold to bee very fickle: and therefore what greater comfort can there befall them, then to be quickly landed in a ſafe port, where beholding vnder them, the perils eſcaped, they may the more reioyce at their attained ſecuritie! They looke on the poore, and their life is lead in ſuch agonie, contempt, and needines, that it maketh euery one to loathe it. They behold the rich, their felicity is folly, and their ioy vanitie. They conſider the Potentates of the world, and they are poore in their riches, abiect in their honours, and diſcontented in their delights; and therefore they haſten to their repoſe, and ſwiftly runne ouer the cares of this life. Againe, you muſt vnderſtand, that God beſtowed your riches, dignitie, and office (which you imagine to be ſuch a precious thing) yea and your life alſo, vppon you, as loue-tokens; to giue you a taſte of his Loue towards you, and to winne your loue towards him again. Now doth God try your loue, whether you ſet more by his tokens, or by himſelfe. If for your tokens, that is, your liuings, dignities, and lifes ſake, you will forſake the Lord, and follow the world and Sathan; then wil God caſt you off, and giue you your inheritance with Sathan, among the children

Wherefore God beſtoweth temporall bleſsings vpon vs.

dren of vnbeleefe. For what is your loue but a whoriſh loue? whereas on the contrarie ſide, if you goe on manfully, and feare not to confeſſe Chriſt, (which is not a vaine conceit or opinion touching Religion; but a full and aſſured perſwaſion of the truth of Chriſts Goſpel, that hee is the Son of God who came to ſaue ſinners) then for theſe earthly and corruptible droſſe, you ſhall receiue heauenly and vncorruptible treaſures: for gold you ſhall haue glorie, for earthly mannors, heauenly manſions, for ſiluer that periſheth, ſolace without end; for ruſty riches roiall robes, mirth without meſure: pleaſure without paine, and endleſſe ioy which ſhall neuer be taken from you. *See lib. 1 Cap 4 Sect.* 3.4.& 5.

Conſcience in religion muſt not be diſſembled.
Sect. X.

Obiection.

I will keepe my conſcience, faith, and religion cloſe vnto my ſelfe; I wil inwardly and priuately worſhippe God in ſpirit and truth: and outwardly I will bee no open medler, nor tranſgreſſour of

common order; ſo ſhall I be ſuffered to liue peaceably: At leaſt I will doe ſo for a while, vntill theſe ſtormes of perſecution ceaſe & be ouerpaſt: Now the way is foule, I cannot trauell: Theſe ſtormes ſhall haue an end, weeping may abide at euening, but ioy commeth in the morning; *and then I will ſhew my ſelfe, and be zealous and forward in my profeſſion.*

Pſalme 30.5

Anſwere.

O abhominable deuiſe! O palpable blindneſſe! you are called in queſtion for your conſcience, to render a [a] reaſon of your faith, and to confeſſe Chriſt; and how can you bee a keeper and an obſeruer of the common order? Peraduenture you will ſay, I will denie Chriſt with my tong, and confeſſe him with my heart. But that will not ſerue the turne: If [b] Shadrach, Meſhac, and Abednego had done ſo, and followed your wicked deuiſe, Nabuchad-nezzar had not [c] confeſſed the power of God. A man muſt not [d] halt betweene God and Baal; for God abhorreth two men in one. Chriſt wil not part the ſpoile with his mortall enemie the Diuell, either hee will haue all, or looſe all. Hee will not permit you to

Conſcience in religion not to be diſſembled.

a 1. Pet. 3. 15

b Dan. 3. 18

c 28

d 1. King. 18. 21

to ſerue the Diuell with your bodie, and hee ſtand contented with your heart & ſoule: But hee will be glorified both in your bodies and in your ſoules. Our bodies e *are for the Lorde*, and we muſt f loue him with all our hart, with all our ſoule, and with all our minde. God created, not onely the ſoule of man, but alſo the bodie, and requireth the ſeruice and obedience of both: hee will not onely looke vpon the ſoule, but will alſo beholde the qualities and the actions of the bodie. Hee made all, he hath bought all, he hath g dearely paid for all; and therefore good reaſon it is, that hee h require all. Hee will haue both heart and hand, minde and tongue, bodie and ſoule: therefore ſtand to it ſtoutly, and feare not, the victorie is yours alreadie, if you faint not. And for that the ſtormes are great, & the way foule, let not that moue you. For all the Prophets, Apoſtles, and Martyrs, had as ſtormie a weather and as foule a way as you haue. Yea Chriſt himſelfe had no better, but much more rough and foule. I hope you will looke for no better then they had. Wherefore goe after your Maiſter Chriſt, not ſticking at the foule way and ſtormie weather. i *He that obſerueth the winde, ſhall not ſowe* (ſaith Salomon) *and he that regardeth the clouds ſhall not reape*. Surely Sathan ſuggeſteth vnto you, that you ſhould ſtay till the ſtormes be ouer-paſt, not for your good, not that

e 1.Cor.6.13 15,20
f Matth.22.37
g 1 Pet 1.19
h 1.Cor.6.20 1.cor 7.23. heb. 9.14. 1.iohn 1.7
i Eccl.11.4

Powel, G.

that you ſhould not be wet to the skinne, but that the time might ouerſlip you, to your deſtruction; for then the night will approach, that you cannot trauell, or the gates will bee ſhut vp and locked before you come, that ſo you might lodge without, in a wretched and loathſome lodging; take heed you yeelde not vnto theſe deuilliſh motiõs, beware of Satans ſubtilties, & giue no eare to his entiſemẽts. Hanibal whẽ he had obtained the victory at Cannas; If he had gone ſtrait to Rome, by all mens iudgements he had taken the cittie. But forſomuch as he did defer it vntill the next day, the Romanes hauing recouered their force again, he was ſhut out and deſerued to heare this opprobrie.* O Hanibal, thou knoweſt how to get the victory, but yet thou haſt not learned how to vſe the ſame. If delaies be thus dangerous in ciuil affaires, then how much more dangerous are they in matters that concern our ſaluation? Wee muſt not dally with repentance; we muſt not contemne the callings of God: We muſt not deſpiſe the voyce of Wiſedome, leſt when we k *call vpon her she shall not answere, and seeke her earely*, we can *not find her*. Eſau ſhall ſeeke Repentance, yea, euen with teares, but ſhall not find Repentance, no not though his hart break: Iudas ſhall repent his treacherie, but ſhall not find the comfortable face of Repentance, no not though he n hang himſelfe: and therefore it

Vincere ſcis Hanibal, vti victoria neſcis. In matters of faith there muſt be no delayes.

k Prouerbs 1.28

l Hebr. 12.17

m Matth. 27.3

n Matth. 27.5 actes 1.18

it is not good to procrastinate and prolong the time, lest we o grieue the holy spirit of Iesus, but let vs boldly confesse his name: *To daie if ye will heare his voice, harden not your heart.* p

o Ephes. 4 30
p Psalme 95. 7 8

Against the offence taken from the yeelding of time-seruers, though they be better learned and wiser then we bee.

Sect. XI.

Obiection.

You see many good and learned men, farre better learned then I am: they recant and yeeld vnto the time, and they know well enough what they doe; if it were such a daungerous thing to turne, I perswade my selfe, they would neuer doe it: what neede I be more scrupulous then they? Especially seeing I am not comparable to them, either for knowledge, or experience.

An-

Powel, G.

Anſwere.

NOw indeed, while the wind of perſecution is ſtirring, the Winower commeth with his fanne in his hand, to ſee who is blowne away like light chaffe, and who reſiſteth the blaſt, like maſſie and good wheat. That which lieth hidde in the greene blade of corn, is diſplayed in the ripe eare: that which is concealed in the flower is vttered in the fruit. Many beleeuers are deemed equall, whome perſecution proueth of vnequall faith, triall ſheweth what was hid in the blade, and what concealed in the flower: a*by their fruite you ſhall know them*, ſaith our Sauiour. Many floures promiſe abundance of fruit, but when they are put to their proofe by ſtormes of winde, very few perſeuere to their full growth; ſo many ſeeme faithfull in the calme of the Church, but when the blaſts of triall do bluſter againſt them, few are found to bring forth fruite.

The conſtancie of the faithfull is tried by perſecution.

a Matth. 7.20 matth.12.33

The skill of the Pilote is not knowne vntill the tempeſt ariſeth, neither the Captaines corage till the warre beginneth, nor the true profeſſors of the Goſpel till the perſecuter rageth. Perſecution is the ſhovel which purgeth the Lords floore, fanning the confuſed heape of Beleeuers and Infidels, and ſeuering the corne of the faithfull profeſſors, from the chaffe of faithles deniers. This is the water, at which our

our heauenly [b]Gideon trieth, who are fit ſouldiers to diſcomfit the hoaſt of Midian, and he ſeuereth thoſe which ſhall bowe downe their knees, for greedines and thirſt of worldly vanities, from ſuch as reach with their hand, ſo much onely as their neceſſitie requireth; of whome [c] *the Lord ſaide, By theſe three hundred men that lapped will I ſaue you.* Thoſe learned men (whome you ſpeake of) are theſe greedy guttes, and thoſe [d] *timorous ſouldiers*, whoſe harts fainted, they are blinded by the malice of Satan, deſtitute of the ſpirite of God, and true knowledge. The knowledge they boaſt of, is ignorance, the learning they pretend themſelues to haue, is madneſſe, and the Religion whereof they ſeemed to make ſo much profeſſion, was but hypocriſie; and therefore their wiſedome is like [e] Vriahs letters which he caried againſt himſelf: for it leaues them without excuſe, and witneſſeth againſt their owne ſoules, becauſe they knew their [f] Maſters wil, and did it not. Follow you not their ſteps, and treade not in their paths, leſt you be ouertaken and *beaten with many ſtripes.* You are one of them (though vnlearned, if you will be conſtant) of whom Chriſt reioyced, thanking his Father, ſaying, [g] *Father, Lord of heauen and earth, I thanke thee that thou haſt hid theſe things from the wiſe, and men of vnderſtanding, and haſt reuealed them to babes; euen ſo Father, becauſe it pleaſed thee.*

[b] Iudg.7.5

[c] 7

[d] Iudg.7.3 Knowledge without Faith and Conſtancie in practiſe, how vaine it is.

[e] 2.Sam.11.14

[f] Luke 12.47

[g] Matth.11.25

Powel, C.

thee. Looke not what this man or that man doth, but looke ſtill, and behold the marke you ſhoote at, or elſe you looſe your game. He which runneth at the gleue, looketh not on the ſtanders by, he goeth not this way or that way, but keeping his ſtraight courſe, beholdeth the gleue, and looketh on them that runne after him, that they ouertake him not, and haſteneth to ouerrake them which be before him. So muſt we do, we muſt leaue looking on them that will not run with vs, the race to heauenly bliſſe, by the path of perſecution: but we muſt march on forwards, and haſten after our fellow-ſouldiours, ſtill looking on the gleue, that is, h *Ieſus Chriſt, the author and finisher of our faith, who for the ioy that was ſet before him, indured the Croſſe, and deſpiſed the ſhame, and is ſet at the right hand of the throne of God.* Care not for the furie of the perſecutors, deſpiſe the rage of the perſecuting Prieſtes, the Miniſters of the Diuell; and call to mind, that it is the part of chriſtians to be perſecuted, but to perſecute the Chriſtians, it is the very office of Pilate and Caiphas.

h Hebr. 12, 2

That though the world condemne vs for fooles and too nice, yet we muſt not take the ſtart of profeſſion.

Sect.

Sect. XII.

Obiection.

The ignorant doe condemne vs, they think it folly to ſtand ſo much vppon pointes and termes, and to make ſo great account of gall: many muſe at our madnes, that moſt willingly feed on Samſons honny-comb, when it is taken out of the Lions mouth; they wonder at our niceneſſe, and precize ſcrupuloſitie, that we refuſe to doe like other men, whome they ſay to be as good as wee.

Anſwere.

WE muſt not regard the Sardoicall laughters, or rauing ſcoffes of the wicked; a ſenſuall man a vnderſtandeth not the things that be of God. One that knoweth not the vertue of herbes, when he walketh in the fields or vallies, without any regarde, treadeth vnderfoote whatſoeuer groweth in his waye, making no more accompt of one hearbe then of an other. But if hee come into a Phiſitians houſe, where he ſeeth many, not onely wholeſome hearbes, but

a Rom. 8. 5

Powel, G.

but to his thinking, ſtrong and vnſauourie weeds, hee neuertheleſſe conceiueth that there is ſome ſecret vertue in them, to cure diſeaſes: and if he ſee the experience of their operatiõ, much more accounteth hee of them; ſo that whereas before hee trampled with contempt vpon them, now hee would bee as carefull to gather them: So one that knoweth not the vertue, ioy, and honour of the croſſe, of chains and priſons for the teſtimonie of a good conſcience, deſpiſeth and abhorreth them as contemptible and diſhonourable things, & laugheth at ſuch as embrace them: But if hee come once to the ſchoole of our heauenly Phiſition, and taſte how ſweet the Lord is, and there ſee and view the ſtraunge operation of theſe things, (which now ſo much he contemneth) not onely in Chriſt himſelfe, but in Iohn Baptiſt, in Paul, and others; then can he not chuſe but haue them in great eſtimation, and be ready, if occaſion ſerue, to try the force of them in his owne ſelfe, if need require, howſoeuer the ignorant iudge of them as vnprofitable & vnſauorie weeds, and badges of diſgrace. Wee know, or may know, that the flower of Ieſſe gaue forth his moſt pleaſant ſent, and came to his full growth in this world vpon the Croſſe. Wee know that the fruit of life was not gathered without thornes, and wee know that gall was giuen in extremitie to the moſt experienced

Pſalme 34.8

ced and perfect taster, and that the honny-combe was not eaten till after his resurrection, when it was in a maner, fetched out of the Lions mouth, whom he had by his death victoriously foiled. If two keies were offered vs, the one of gold set with Diamonds, rubies, and pearle, curiously wrought, and hanged by a chaine of great price; the other of olde rustie Iron, vnhandsome, and shapelesse to beholde, tied in a rotten coard; & yet this the true keie to infinite treasure, and the other to a sinke of despaire; which of these two keies were in reason to be desired? This rustie keie is affliction and persecution: the golden keye is worldely prosperitie: by the key c of trouble and affliction wee enter into heauen: and this other key, is the d key of the bottomelesse pit: for many haue gold and siluer in abundance, and yet are reprobates and wicked cast-awaies. Christ allotted to his children, the crosse, to the repentant theefe, Paradise; to the sinner, he liue we are the children of God; let vs embrace the crosse; let vs acknowledge our profession, and not be ashamed of our inheritaunce, which Christ hath allotted vnto vs. We must say with Paul, e *The world is crucified vnto me, and I vnto the worlde.* *See Sect. 1.*

c Actes 14.22

d Reuelat. 9.1

e Galat. 6.14

Powel, G.

That impriſonment for the teſtimonie of a good conſcience, is not thraldome or bondage, but rather libertie and freedome.

Sect. XIII.

Obiection

Oh, but the Priſon is fulſome and loathſome, libertie is ſweet & pleaſant. Who can abide to be peſtered with ſuch cloſe aire? Who can endure to ſitte in the ſtockes both day and night in a darke dungeon all alone, without eaſe or reſt? eating the bread of affliction, and drinking the cup of care and ſorrow? to ſit ſtil moping al day long without either light or fire?

Anſwere.

THe birds beeing vſed and naturally delighted with the full ſcope of the ayre, though they be neuer ſo well fed in the cage, yet are they alwaies poring at euery creuice or crannie, to ſee whether they can get forth and eſcape; for they vnderſtand not, that in

in the cage, they are safer from the kite, hawke, and fowler, then abroad: neither marke they the benefit of their assured repaire from harde weather and woorse food. So many, bearing the liuerie of Christs name, doe affect dangerous libertie, making no account of the benefit of a prison in a good cause; they consider not how many perils of their soules are cut off by imprisonment; nor perceiue how highly their spirituall well-fare is aduanced. Let vs not be like senseleſſe birds, but let vs rather immitate them in another propertie, which is, that in the cage, they not only sing their narural note, both sweetlier and ottner then abroad, but learne also diuers other far more pleasant and delightsome. So must wee both keepe & oftner practise our accustomed exercises of Religion, and besides, learne other more, both for our owne comfort, and the example of others. When may we better giue our selues to praier and meditation, then when we are sequestred from the distractions of vain companie; when the a onyons, garlike, and flesh-pots of Ægypt, are farthest out of our sent and sight; When our eies be not troubled with impious and wicked sights; when our eares are not annoyed with the bloudie outcries & horrible blasphemies of prophane men; when we are quit from many scandals, and seuered from occasions of diuers temptations? If the Prison re-

a Exod. 16. 3 num. 11. 14

Powel, G.

ſtraine vs of temporall comforts, we ſhall obtaine eternall: if our bodie bee chaſtiſed, our ſoule is cheriſhed; the pining of the one, (in this caſe) is the pampering of the other. If wee compare the world with this priſon, wee ſhall finde rather that wee are deliuered out, then committed into priſon. The darkeneſſe of the world blindeth and inueagleth the very hearts of men; this doeth blinde but our eies onely: The chaines and ſhackles of the worlde doe fetter and entangle our ſoules; theſe, our bodies onely, they ſette our ſoules at libertie. Worldly ſtockes and ſnares doe captiuate the conſcience; theſe our bodie onely. The odour and ſtench that the world breatheth, is ribaldrie, carnalitie, blaſphemie, and all kinde of brutiſh behauiour, which infecteth and poiſoneth the minde: this our bodie onely. The world hath infinit multitudes of priſoners and guiltie perſons, which ſhall be [b] iudged before the tribunall ſeate of Chriſt Ieſus, and receiue the ſentence of condemnation: but wee are tranſlated from that priſon into a place of preſeruation, which if it be cumbred with darkeneſſe, wee haue Chriſt the true light to enlighten vs: and if heere we be affrighted with expectation of Iudges, our ſelues hereafter ſhall [c] iudge the Nations. Let them complain of the difficulties of the priſon, that haue faſtened their affections vpon worldly vanities: Let them

The world a more dangerous and loathſome bondage vnto the children of God, than the priſon.

b 2. Cor. 5. 10 rom. 14. 10

c 1. Cor. 6. 2

them complaine of darkeneſſe, whoſe light is the world; & let them complaine of bondage, whoſe death it is to be reſtrained from worldly pleſure. But the d world is crucified vnto vs, and we vnto the world; Our darkneſſe is cleerer than the light of the worlde, and brighter than the ſunne it ſelfe; and wee are at libertie in the ſpirit, to ſerue our Redeemer in trueth and righteouſneſſe. Kings courts muſt yeelde to the glorie of a priſon: For as the Princes preſence honoureth the baſeſt cottage, & maketh it more eſteemed and reſorted vnto, than the moſt ſtately buildings: So the preſence of Gods priſoners in the moſt infamous dungeõ, maketh it a ſtately Court, a reſort of Angels, and a Paradice where God himſelf delighteth to walke (who taketh pleaſure in the patience and conſtancie of his afflicted ſeruants:) and they by thoſe fetters & chaines are more richly adorned, than they coulde bee with any princely or imperiall robes. It was a ſingular fauour to be an Apoſtle, an Euangeliſt, it was a great prerogatiue to bee rapt into the third heauen, to heare ſuch things as are vnlawfull for man to ſpeake, and it was a rare priuiledge to ſpeake with ſtrange tongues, and to heale al manner ofdiſeaſes: yet not like vnto theſe: He was whipped with many ſtripes, caſt into priſon, and ſtoned for the teſtimonie of Chriſt: Inſomuch, that the apoſtle, for the former prerogatiues,

d Galat.6.14

Powel, G.

e 2.Cor.12.7. rogatiues, had the e Angell of Sathan ſent to buffet him, leſt hee ſhould waxe proude with the multitude of reuelations: But for thoſe excellent priuiledges he breaketh out in exceeding ioy, ſaying, f *God forbid that I ſhould reioice but in the Croſſe of Ieſus Chriſt, whereby the worlde is crucified vnto me, and I vnto the world*: as did the other Apoſtles, who g reioiced that they were counted worthie to ſuffer rebuke for Chriſts name. Great Princes and Noblemen, when from inferior dignities they are enhaunced to more honorable titles, they alwaies in their letters, omitting the other, ſet downe their principall ſtile, proper to their newe atchieued preferment: Euen ſo did the Apoſtle Paul, for hee writing vnto Philemon, omitteth his vſuall ſtile of h *Paul the Apoſtle* (or *ſeruaunt*) *of Ieſus Chriſt*, and beginneth his Epiſtle with i *Paul a priſoner of Ieſus Chriſt*, as being a more glorious title, & a more excellent ſtile. Wherfore, let vs not be diſmaied, but comforted in ourpreſent eſtate. If wee bee deſpiſed by the bad, we are honoured by the good; if men diſgrace vs, the Lorde will praiſe vs. Now let the worldely gallants flatter themſelues with the vaine conceit of libertie, let them triumph in their chaines of gold, in their iewells of pearle and precious ſtones, in their ſtately robes and coſtly attires. Let them boaſt of their freedome, when euery threed and ornament

f Galat.6.14

g Actes 5.41

h Rom.1.1
1.cor.1.1
2.cor.1.1. &c.
i Philem.verſe 1.

ment about them is a manifest signe of their captiuitie, when their tongues are thral to potentates eares, their actions and behauiour framed to the liking of great personages eies, and their sense, bodies, and mindes, seruile to their owne sensualitie. As for vs, a thousand times hapie are we, whose prisons are proofes, whose chaines are pledges of immortalitie. Let vs remember the gole, and we shal comfortably runne ouer the race. Let vs not regard so much where we are, as where we shall be; nor thinke so much of the comforts we want, as of the comforts we shall haue. Let vs not grieue at the company from which wee are barred, but reioyce in that wherevnto we are prepared.

That increase of torments should not feare vs, but rather comfort vs the more.

Sect. XIIII.

Obiection.

Oh my affliction dayly increaseth, I was roughly dealt withall heretofore, and hardly intreated: But now my sorrowes encrease, my aduersaries rage the

more, my Keepers doe me all the ſpite and iniurie they can: foode is kept from me, ſaue onely what I am permitted to haue, to keepe breath in me, for my greater torment: I am kept in a cloſe dungeon, loaden with more yron then I can beare.

Anſwere.

a Prouerb. 44. 10

IF a *thou be faint in the day of aduerſitie, thy ſtrength is ſmall,* ſaith Solomon. As long as the lion hath his prey in his pawes, he can dally and play with it, but if he ſee any offer of eſcaping from him, then forthwith he fixeth his clawes in the fleſh: So the diuell little careth, to bite or barke at thoſe, that be his houſhold ſeruants, vntill ſuch time as they begin to waxe ſtrangers vnto him, and the more he ſeeth them to rebell againſt him, the more endeuoureth he to ouerthrow them; for ſuch he little careth to moleſt, of whom he findeth himſelfe in quiet poſſeſſion. b Pharao neuer perſecuted the Iſraelites ſo fiercely, as when they were going out of Ægypt. c Laban neuer purſued Iacob, till he departed from him: Holofornes ſaid vnto Iudith, d *I neuer hurt any that would ſerue Nabuchodonozor the king of all the earth.* The Pirates, while they know the ſhip to be

b Exod. 14. 9

c Geneſis 31. 23

d Iudith 11. 1

be emptie, they let it quietly passe, but when it is furnished with rich marchandise, then they assault it with all violence: so, while men run by an irreligious and vngodly path the high-way to destruction, the diuell letteth not their course; but when they are inriched with grace, and leade an holy & harmlesse life, he straight giueth the onset with tribulation. The Thiefe commeth not into sties and kennells to seeke his prey, for he knoweth there is nothing to be found but mire and filth: but his haunt is to the rich chests and coffers of iewels and plate. They that haue nothing in them but sin and wickednesse, lie open alwaies vnto Satan, and he knoweth they haue nothing in them worth the robbing: But those that cleanse their soules from sinne, and fill their coffers with the iewells of godlinesse and vertue, are a prey that he longeth to get. He well knoweth that such as are out of Gods fauour, may be wonne without strokes, and that he is able with euery push to lay them groueling in what sinne himselfe listeth: But when he findeth one, endowed with grace, and armed with godlines against his encounters, vpon him he commeth with sad blowes, and by all sleights and violence endeuoureth to ouercome him. A paper-wall he breaketh with one knocke, but when he findeth a strong rampier or bulwarke, there he planteth his batterie, and vseth all possible engins

gins to ouerthrowe it : But alas his force is but feeble, his engins too weake, and his policie very shallow, to batter downe the Adamant rocke of Faith, and therefore he doth but spurne against a thorne. Onely let vs be faithfull and of a good courage, for our Captaine is faithfull, (he e will not suffer vs to be tempted aboue that we be able to beare it) and couragious, he hath conquered death, hell, and satan for vs already : if wee will not faint nor turne backe, he will also conquer them in vs. Let not the violence or multitude of torments affright vs, we haue but one life, and we can loose but one. f Goliah was as much hurt by Dauids little stone, as g Samson by the weight of a whole house : h Eli had as much harme by falling backward, as i Iesabel by being throwne out of a high window; and they that stoned k Stephen to death, tooke no more from him, then an ordinarie sickneſſe did from l Lazarus, and doth daily from vs all. One death is no more death then another, and as well the easiest as the hardest taketh our life from vs. And indeed our torments (how great and grieuous soeuer) can not be so great, nor so grieuous as those which the Saintes of God in former ages suffered. Of the fathers of the old Testament the Apostle saith, that some m *were racked* ; n *and others tried by mockings and scornings, by bonds and imprisonment* ; o *They were stoned,*

e 1. Cor. 10. 13

f 1. Sam. 17. 49.
g Iudg. 16. 30
h 1. Sam. 4. 18
i 2. King. 9. 33

k Acts 7. 59. 60.

l Iohn 11. 14

m Hebr. 11. 35
n 36
o 37

stoned, hewne a sunder, tempted, slain with the sword; they wandred up and downe in sheepe skins and goat-skinnes, being destitute, afflicted, and tormented. p *Whom the world was not worthie of: they wandred in Wildernesses and mountaines, and dens, and caues of the earth.* And in the time of the Primitiue Church the godly were thrust out of their houses, spoiled of their patrimony, loaded with yrons, and locked in prisons, deuoured by wild beasts, slaine with the sword, and burned with fire. There can hardely be inuented any crueltie, or new torments, which these holy Martyrs haue not endured. They were beheaded, burned, hanged, pressed to death, rosted on spits, broiled vpon gridyrons, boyled in hot oyle and in scalding lead, throwne downe from high mountaines vpon sharp stakes, torne with wild horses, rent a sunder with the violence of bowed trees, throwne to the beasts, condemned to toyle in the mettall-mines, thrust through with speares, brained, racked, prickt with pen-kniues, their eies boared out, their tongues cut, their armes, handes, their legges and feete, and al their members disfigured with varietie of punishments, their bowells dismembred, and themselues famished to death. Yet they feared no death, they were dismaide at no crueltie; the tormented stoode stronger then the tormentors, and their beaten and torne members, ouercame the beating and tear-

p 38

The afflictions and persecution of the Christians in the Primitiue church.

The Patience and Constancie of the Christians.

Powel, G.

tearing hookes: and what is it that we ſuffer, if it be compared with their ſufferings? Euen nothing, or very little. And why ſhould we feare man, that are feared of the Angells, for we ſhall iudge the verie Angells, that are feared of the diuells; for ouer the diuells we haue receiued authority, yea that are feared of the whole world, for we ſhall iudge the world? Let vs therefore, with our whole might, arme vs vnto this cumbate: the Perſecutors when they wound vs moſt, are deepliest wounded: & when they thinke moſt of al to be conquerors, then are they moſt conquered; for we ſhall walk vpon the Baſiliske and adder, and ſtampe vnderfoote the lion and the dragon.

See lib. 2. Chap. 3 Sect. 3.

That God loueth vs neuer the leſſe though he ſuffer vs to taſte of his cup; but rather that he doth the more loue vs.

Sect. XV.

Obiection.

The Lord permitteth others to liue at eaſe in proſperitie, they haue the world at will, they want not the comforts of this life,

life, and yet it is certaine that God loueth them as his owne children, (being ſo indeede) and that with no leſſe affection, than he doth them whom he ſcourgeth with aduerſitie: alas! I would, if it had pleaſed the Lord, ſo that he would ſpare me for this time, ſpecially conſidering how vnfit euery way I am for the triall.

Anſwvere.

WEe are euer prone to prie into the ſtate and condition of other men, (ſuch is the peruerſeneſſe of our nature, and the weakneſſe of our faith) that wee wholly forget or neglect our owne. Wee iudge euery mans caſe euer better than ours, and ſuppoſe that all others haue the worlde at will (as they ſay) ſauing our ſelues: Whereas indeed, there is no child of God, that is always without his croſſe (either inward or outward) for how elſe coulde that ſaying of Chriſt bee verified, a *In the vvorld you ſhall haue ſorrovv*: howbeit the temptation of one is greater and heauier than of another? As it can of no reaſonable man be conſtrued but in good part, to binde and keepe in awe, yea to whip and beat the mad-man, when hee falleth into his rage, likewiſe to pinch, nip, & wring, yea with hote irons

a Iohn 16.20.

Powel, G.

irons to burne the ſicke of the lethargie, when hee entreth into his deepe ſleepe: So it cannot be thought, but that God doeth the parte of a mercifull father, when with the ſcourges and hote irons of affliction, hee either correcteth our former, or preuenteth our future infirmities. Not euery one that ſpareth, is our friend, nor euery one that ſtriketh, is our foe. *b The wounds of a louer are faithfull.* Hee that bindeth the Franticke, or wakeneth the ſicke of the lethargy, thogh to both troubleſome, yet to both is he very friendly. As a mother deſirous to affectionate her child to her ſelfe aboue al other, maketh all of her houſhold to vſe it curriſhly in ſhew, that finding no good entreatie of any but of her, it may the willinger repaire vnto her: So God ſuffereth vs of the world, the fleſh, and the diuell, to be moleſted, that we may onely acknowledge him, and come vnto him, as our chiefe refuge and ſuccour. The diuell kiſſeth where he meaneth to hurt, he tempereth poiſon in a golden bole, and in a ſumptuous ſhip, wafteth his paſſengers vpon the rockes of deſtruction. But God taketh a contrary courſe; for as the husbandman doth lop the vine, leſt all the force ſhould vnprofitably be ſpent in leaues, and the roote be thereby weakened, the fruite be, neither ſo much, nor ſo pleaſant, as otherwiſe it would: ſo God like a careſull keeper of our ſoules, leſt our whole

b Prouerbs 27.6

mind

mind ſhould be imploied in vaine ſuperfluous pleaſures, he cutteth them from vs, that our wittes which ſhould in them without profit be defuſed, being kept within compaſſe by troubles, may be fitter to worke and bring forth fruites of faith to the working of our eternall ſaluation. Where God purpoſeth to heale, he ſpareth not to launce, he miniſtreth bitter ſirtops to purge corrupt humors; and ſends embaſſies of death and reuenge where he meaneth to beſtow eternal life and perfect felicity. c Ioſeph accuſed his brothers as ſpies, when he meant them leaſt harme, and reſtrained little d Beniamin as guiltie of theft, whom he knew ful wel to be a guiltleſſe innocent. He that had ſeene e Ioſeph in priſon. f Mordecai with his gibbet before his eies, and g Daniel in the lions den, would haue lamented their caſe and feared their further misfortune: But had hee knowne that Ioſephs priſon ſhould end in a h princedome, Mordecai his perill in i royall preferment; and Daniels danger in k great credite, he would rather haue thought them much beholding to God for their enſuing felicitie, then greatly to be pitied for their preſent diſtreſſe. The Lorde oftentimes beſetteth his ſweete fruite with rugged leaues, with ſharp and pricking thornes, that the hardneſſe to attaine them, may make them the more prized, and the remembraunce of former aduerſitie, may

c Gen.42.9
d Gen 44.15
e Gen.39.20
f Heſter 5.14
g Dan.6.16
h Gen. 41.40.
i Heſter 6.10
k Dan.6.26

Powel, G.

may make the comforts following more delightsome. The benefite of a calme weather is most desired, and best welcome after a boisterous tempest; health is neuer so much esteemed as after a great sickneſſe; and al pleasure is most plesant to those that haue bin least acquainted with it, and most troubled with the contrarie.

Proverbs 27.7 l *Vnto the hungrie soule euerie bitter thing is sweete,* saith Solomon. Greeue not at your persecution then, and say not, I am vnfit for the triall: for if the Potter tempereth his furnace agreeable to his vessell, that he mindeth to frame: If the Gold-smith vseth great care, not to haue his fire too great or too little, for the quantitie of his mettal: If the Carrier haue a regard not to loade his beast with more then it is able to beare: How much more warie is God, in not suffering vs to be tempted aboue our strength? But if our temptations encrease, he is faithful, and

m 1. Cor. 10. 13 m *will not suffer* vs *to be tempted aboue that* we *be able, but will euen giue the issue with the temptation, that* we *may be able to beare it.*

That burning aliue is not so extreame a torment as commonly it is thought to be.

Sect.

Sect. XVI.

Obiection.

The bitternesse of the punishments, that I am enioined to suffer, doth so terrify me, that I know not scarce what to doe, I shall be burned quicke. Oh, how shall I be tormented, in that dolorous kind of death! Thinke you that I may patiently beare the rage of the fire? I am perswaded that my paines shall bee so grieuous, that I cannot either keepe my minde quiet and patient, or remember and thinke on Christ, so that in that anguish and agonie, I shall quite forget my Sauiour: And what shall become of me then? How can I resist the temptations of Sathan? who then (no doubt) will be very busie about me.

Answere.

CIcero, an heathen Philosopher, saith, that in India, when any man was dead, and his carcasse readie to bee burned; his wiues (for there they had many wiues) contended

Powel, G.

tended among themſelues, who ſhould bee burned with him. And ſhee whom hee loued beſt, hauing vanquiſhed the reſt, was caſt quick into the fire with the bodie of her dead huſband, and burnt; the other being full of ſorrow, for that they were ouercome, departed with great moan and lamentation, wiſhing rather to haue beene burnt, then to liue. And ſhal we be afraide of burning, ſeeing we are certain of that which they hoped for? Die once you muſt, whether you will or no, (how ſoone, God knoweth) ſeeing then you muſt die, will you not die willingly for Gods ſake, eſpecially conſidering that they are thrice happie, whom God vouchſafeth ſuch an honourable death? Shall not wee for Gods ſake ſuffer that which diuers Pagans ſuffered for their countries ſake? Curtius feared not to die for the city of Rome, Mencotheus for Thebes, nor Codrus for Athens. Theſe heathniſh examples might make Chriſtians aſhamed, if they be ſo cowardly as to feare death. Burning is not ſuch a grieuous puniſhment as you imagine, for God is a faithfull, he will lay vpon vs no more than wee can beare. b *Feare not* (ſaith the Lord by Eſay the Prophet) *for I haue redeemed thee, I haue called thee by thy name, thou art mine:* c *when thou paſſeſt through the waters, I will be with thee; and through the flouds, that they doe not ouerflow thee. When thou walkeſt through the very fire, thou ſhalt not be burnt,*

a 1. Cor. 10. 13

b Eſay 43. 1

c 2

burnt, neither ſhall the flame kindle vpon thee (for thy deſtruction) [d] *I am the Lord thy God.* And for the better confirmation hereof, many examples both ancient and late might be alleadged, onely I will content my ſelfe with one or two, which happened in theſe latter yeeres, in the time of king Henry the eight, and Queene Marie. M. Iames Bainham, holy Martyr, hauing ſentence to bee burned, for the conſtant confeſſion of Chriſt Ieſus and his Goſpell, as he was at the ſtake (in the yeere of our Lorde, 1532) in the midſt of the flaming fire, his arms and legs beeing halfe conſumed, ſpake theſe words: O ye Papiſts, behold, ye look for miracles, and heere now yee may ſee a miracle, for in this fire I feele no more paine, than if I were in a bed of dowlne; but it is to mee a bed of roſes. In like manner, in the time of Queen Marie, M. Thomas Hawkes, a faithfull ſeruant of Chriſt and holy Martyr alſo, hauing iudgement to be burned for the ſame cauſe: At what time he ſhould be burnt, ſome of his familiar friends, being terrified and feared with the ſharpeneſſe of the puniſhment that he was going to, priuily deſired, that in the middeſt of the flame, hee would ſhewe them ſome token (if hee could) whereby they might bee more certain, whether the pain of ſuch burning wer ſo great, that a man might not therein keep his minde quiet and patient: which thing he promiſed

d 3

Actes and Mon. part 2. page 939 of the laſt edition. Col. 2

Actes and Mon. pag. 1446. Col. 2.

miſed them to doe, and ſo ſecretly it was agreed, that if the rage of the paine were tolerable, and might be ſuffered, then hee ſhould lift vp his hands aboue his head towards heauen, before he gaue vp the ghoſt. Now then, when he was at the ſtake, and the fire ſet vnto him; In which when hee continued long, and when his ſpeech was taken away by violence of the flame, his skinne alſo drawne together, & his fingers conſumed with the fire, ſo that now al men thought certainly he had bene gone, ſuddainly, and contrarie to all expectation, the bleſſed ſeruant of God, being mindfull of his promiſe before made, reached vp his handes burning on a light fire (which was maruellous to behold) ouer his head to the liuing God, and with great reioycing (as ſeemed) ſtrooke or clapped them three times togither. At the ſight wherof there followed ſuch applauſe and outcrie of the people, and eſpecially of them which vnderſtood the matter, as the like hath not commonly beene heard. And ſo the bleſſed Martyr of Chriſt ſtraightway ſinking into the fire, gaue vp his ſpirit, in the yeare 1555. Iune. 10 By theſe examples, among a thouſand which might be alleadged, you ſee that burning is not ſuch extreame paine, as you tooke it, and ſo muſt we thinke of all other worldly torments whatſoeuer.

A token giuen in the fire, that burning is not ſo intolerable a paine as men commonly thinke.

That

That the patience of the Saintes is not Stoicall Indolencie.

Sect. XVII.

Obiection.

Me thinkes by your allowance of the former of these two examples you alleaged, that you allow of stoical indolencie; for you seeme vnto me to require such cheerefulnesse of vs, as should take away all sense and feeling of griefe and bitternesse: I doe not thinke indeede, that any of the Stoikes themselues, (no not the seuerest Censurer among them) were so deuoyde of affections, as they would haue other men to be.

Answere.

WHat the Stoikes held, or how they were affected, it skilleth not vs to know. I alleaged the example of M. Iames Bainham, to this end, to set forth the loue, mercie, and faithfulnesse of God towards his children; for one while he deliuereth them out of trouble, an otherwhile he letteth them taste of Christs cup, yet he standeth at their

elbow (as it were) to comfort them, and to
a Iude verſe 9 a rebuke ſatan; who now eſpecially, tooth and naile, ſeeketh by all meanes poſſible, to deuoure the poore innocent Members of Chriſt, who through many afflictions, do labour very earneſtly, to enter into the kingdome of heauen. But whether they doe ſuffer or not,
b 1. Cor. 10. 13 the Lord is euer b faithfull towards them that
c Rom. 8. 28 loue him, and turneth all things to the c beſt vnto them. I vtterly diſlike & condemne that blockiſh conceit, that would haue men to be without all affection; howbeit of late it hath beene newly furbiſhed, by certaine vpſtarte Stoikes. For Pleaſure and Griefe doe rule our
Affection doth rule all our actions. actions, & there is no man, but either affecteth or eſchueth things for the one or the other. In the ſea, if the winds blow not, the ſhippes are conſtrained to lie ſtill, being not able to ſtirre from the place where they are: So our nature, if all affections ceaſe, cannot, nor ſhal not bee able to turne either to the right hand, or to the left, no more than if we were in a palſie, which takes away the vſe of our whole body. Wherfore
d Plato in Philebo. d Plato called them the ſinews and ſtrings of the minde: giuing vs to vnderſtand, that as the bodie is moued and guided by the ſenſe, ſo is the minde mooued and ruled by affection: and
e Plutarch ſaith, they are the handles of Philoſophy, for men would neuer loue it, if
e Plut in Tract. de virt. moral. they had not ſome ſparkes (as it were) of ſome ſhame,

ſhame, deſire, reputation, ambition, pleaſure, or ſorrow, which ſtirre them vp therevnto. I know they obiect that theſe affections are the cauſes why wee fall into diuers vices; If there were no loue, there would be no louers. But theſe men doe as they did, who mainteined, that wee neuer ought to ride poſt, for that ſome haue catched falls thereby; or that wee muſt not ſing, becauſe ſomtime we fall into diſcord. Muſt wee cut off the leg, becauſe it halteth? ſo, muſt we take away all affections of nature, bicauſe they allure vs vnto vice? Nay, rather if we feele our affections ouer-ſtrong and forcible, we muſt keepe them vnder, that they trouble vs not, tempering them with reaſon, and not clearely extinguiſhing the ſame. But to come neerer to the matter, and our purpoſe: To beare the croſſe patiently, is not to bee altogether ſenſeleſſe, & vtterly bereft of all kind of feeling; ſeeing our Sauiour himſelfe, not in words onely, but with his own example alſo, vtterly condemned this Stoicall indolencie. For he [f] groaned and [g] wept, both at his owne, and other mens calamities, and taught his Diſciples to doe the like, [h] *Verily, verily, I ſay vnto you, that you ſhall weepe and lament.* And leſt any man ſhould blame them for weeping, hee pronounceth them happie; [i] *Bleſſed are they that mourne,* and [k] *weepe.* And no maruell, for if teares be miſliked, what ſhall wee thinke of

Obiection.

Anſwere.

What it is patiently to beare the croſſe.

f Iohn 11.33
g 35
h Iohn 16.20.
i Matth.4
k Luke 6.21

the Lord himselfe, who oftentimes wept? If al feare proceedeth of vnbeleefe, what shall wee iudge of that horrour wherewith Christ himselfe was stricken? If wee mislike all sorrowe and sadnesse, how can wee like of that, where
1 Matth.26.38 the Lord confesseth that his *Soule is heauie to the death*? Thus I speake, to the intent I might reuoke godly mindes from desperation, lest they cease to seeke after patience, because they cannot vtterly shake off the naturall motions of heauinesse and sorrow; which must needes happen to them, which of patience doe make a kinde of senselessenesse, and of a valiant and constant man, a senselesse blocke, or stone, without passions. The scripture doeth praise the Saints for their patience, while they are so afflicted with the sharpnesse of persecution, as that thereby their courage is not vtterly quailed, nor themselues faint & comfortles, but filled with spirituall ioy. We must labor to tame & bring vnder, al the ill motions of our minds to the ordinance of the Lords holy will, and not vtterly to quench and shake them off.

That wee must not be dismaide though friendes forsake vs: And how wee must not yeeld to their vngodly suggestions.

Sect.

Sect. XVIII.

Obiection.

My familiar acquaintance haue quite forsaken me, and they who heretofore deighted in my companie, haue now conueighed themselues from mee. My friends are very earnest with me, both day and night to relent, and to reuoke my former confession: I am very loath to displease them in any thing, rather I will indaunger my selfe, than anger thē. And surely if I should persist and hold out (no doubt) I shoulde bring my Fathers hoare head with sorrowe to the graue, and that before his time, hee would take the matter so grieuously.

Answere.

IT is the propertie of the diuell and his instruments, to feede like storkes vpon the venomous and euill affections of men: they onely take pleasure to see vs in sinne; but if we amend and betake our selues to some better course, then they reioyce at our calamities.

As

As rauens and vultures, ſtraight ſmell out a dead carrion, when it is corrupted, and draw vnto it, by the vnſauorie ſtench, wherein their delight is, but the ſound bodies, they neither ſent nor ſeeke out: ſo the wicked are ready to flocke about vs, ſo long as we are in the ſtench of ſinne, and corrupted with vice, becauſe they themſelues delight therein. But if we be ſound and whole, and haue caſt from vs that carrion whereof they are ſo eager, they neither ſmel vs, nor ſeeke vnto vs, but rather auoid and hate vs. The ſauour of godlineſſe ſtriketh them dead; and though in the winter when the vine is bare they could lie vnder it, yet in the ſpring when it beginneth to flower, they like ſerpents are ſtriken dead with the ſent thereof, and therefore what maruell is it if they mortally hate it? As for your friends, who (you ſay) labour to haue you reuoke your former confeſſion: anſwere them as Chriſt anſwered Peter in the like caſe. a *Get thee behind me Satan: Thou art an offence vnto me, becauſe thou vnderſtandeſt not the things that are of God, but the things that are of men:* for herein they are your foes. Now the Lord hath opened your eies, and enlightned your heart, that you might know the trueth: and wil you againſt your owne conſcience denie the knowne truth? Ah, do it not, leſt thereby you diſpleaſe God, and fall into his hands, which is horrible to Hypocrites. b *Whoſoeuer* (ſaieth Chriſt)

a Matth. 16. 23

b Matth. 10. 33
luke 12. 9

Chriſt) *ſhall denie me before men, him will I alſo denie before my father which is in heauen.* c *Whoſoeuer ſhall be aſhamed of me and of my words, among this adulterous and ſinfull generation, of him ſhal the ſonne of man be aſhamed alſo, when he commeth in the glorie of his father with the holie Angells.* Forget not theſe things, but conſider of them. If your friends will be diſpleaſed and angrie at your conſtancie in the trueth, remember that Chriſt ſaid, d *thinke not that I am come to ſend peace into the earth, I came not to ſend peace, but the ſworde;* e *For I am come to ſet a man at variance againſt his father, and the daughter againſt her mother, and the daughter in law againſt her mother in law:* wherefore it is no maruell if you be at oddes with your friends and kinsfolkes. You ſay, you may not diſpleaſe your father, you loue him ſo well. But Chriſt ſaith, f *He that loueth father or mother better then me, is not worthie of me.* g *If any man come vnto me and hate not his owne father and mother, &c. he cannot be my Diſciple.* We muſt not for the loue of Parents or friends denie or diſſemble the trueth of Chriſts Goſpel: for h *it is impoſſible that they which were once enlightned, and haue taſted of the heauenly gift, and were made partakers of the holy Ghoſt:* i *and haue taſted of the good word of God, and of the powers of the world to come:* k *If they fall away ſhould be renued againe by repentance, ſeeing they crucifie Chriſt againe to themſelues, and make a mocke of him.* l *For if we ſall willingly after*

c Mar. 8.38. luke 9.26
d Matth. 10.34 luke 12.51
e Matth. 10.35 luke 12.53
f Matth. 10.39
g Luke 14.26
h Hebr. 6.4
i 5
k 6
l Hebr. 10.26

Powel, G.

after that we haue once receiued and acknowledged that truth, there remaineth no ſacrifice for ſinnes; m *But a fearefull looking for iudgement, and violent fire which ſhall deuoure the aduerſaries.* n *It had bin better for them* (ſaith Peter) *not to haue acknowledged the way of righteouſneſſe, then after they haue acknowledged it, to turne from the holie Commaundement giuen vnto them.* Wherefore in any caſe thinke vppon your ſelfe, and ſticke not boldly to confeſſe Chriſt, at al times, and in al places; for o *If we denie him, he wil denie*

m 27
n 2. Pet. 2. 21

o 2. Tim. 2. 12

vs.

That the pretence of nouriſhing wife and children, (though they haue no other meanes to liue) is no cauſe why we ſhould denie or diſſemble the knowne truth.

Sect. XIX.

Obiection.

Alas! I grant all theſe things to be true: yet it is commonly ſaide, Neceſſitie hath no law, *my ſtate and affaires are ſuch, that I muſt either vndo my ſelfe and mine, or elſe I muſt needes ſtraine, yea and doe quite againſt my knowledge and conſcience. For you ſhal vnderſtand that*

that I haue many children at home, small God wot, suckling infants, a lame, impotent, aged and sickely wife beside. We are a great number, very poore and beggarly, hauing no manner of thing wherewith to preserue our liues, but onely what I get and win by my dayly labour. Now if I leaue them, they must needes starue for lacke of foode, they cannot goe to begge (if that were lawfull) nor stirre from the house, such is their infirmitie and weakneſſe. Alas sir, what shall I doe in this case? For God and Nature committed the charge and care of them into my handes.

Answere.

YOur estate is lamentable, and grieuous I must needs confesse, yet no other then very often happeneth to a godly man, the childe of God. Of you and such like spake our Sauiour Christ in the Gospell, when hee prophecied (among other thinges) of the destruction of Ierusalem, and of the ende of the world, calling you great bellied and trauelling women, and women that giue sucke to young infants, saying (lamenting and not cursing)

Woe

a Luke 21.23 mat.24.19.mar. 13.17

a *Vvo be to them that be with childe, and to them that giue ſucke in thoſe daies:* thereby meaning all perſons, (men and vvomen) that (their neceſſarie affaires ſo letting and hindering them) cannot confeſſe Chriſt boldly if need require; nor flie from the infection, of the poiſoned and peſtiferous plague of Antichriſts abhominations. Yet ſtep vnder the veile of Gods vvorde, there you ſhall finde comfort, and be reſolued what to doe in this caſe. There you ſhall find, that if you looke for the life to come, and the bleſſed reſurrection, you muſt in any caſe freely and boldly confeſſe Chriſt and his Goſpell, vvhatſoeuer ſhall betide you. But what ſhall I doe to my vvife and children (ſay you?) Theſe and all other your cares you muſt commit to God, and truſt in him, b *Caſt all your care vpon him* (ſaith the Apoſtle) *for he careth for you.* The good c ſhepheards, aſſoone as the Angels tolde them, that Chriſt vvas born at Bethleem, ſtrait being filled with ſpirituall ioy, d went to ſee and viſit him. They demanded not, vvho ſhall keepe the vvolfe from the ſheepe in the meane while? they reaſoned not of it, but committed their ſheepe and al other things vnto his gracious tuition, vvhoſe commandement and will they obeyd. Do you ſo likevviſe, take example of theſe good ſhepheards; aske not, what ſhall become of my vvife & children? commit them, and al other things vnto Gods merciſull protection,

b 1.Pet.5.7

c Luke 2.8

d 16

tection, and he will care for them; and prouide for them in the time of dearth. It is commonly seene, that when all humane & worldly comfort faileth, in the greatest extremitie, when the danger is at the highest, then vnto his children, after his accustomed mercy putteth he to his helping hand, and deliuereth the partie from danger. Innumerable examples hereof haue we in the holy scriptures. In what extremities were the e Patriarkes very often? and especially f Ioseph? and how often were they g deliuered? in what danger was h Moses when he was faine to flie away for his life? and yet how he was i restored againe, in what straites were the k people of Israel, beeing compassed on euery side, on the one side with the maine hoste of their enemies, and on the other side with the maine sea, so that they had nothing to looke for, but present death, either by drowning, or else by the sworde of Pharao? and yet in this extremitie, they were l deliuered. And afterwards, when they were in great m miserie, how wonderfully did God deliuer them, by the hands of the Iudges? n Othniel, o Ehud, p Shamgar, q Deborah, r Gideon, s Iphtah, t Samson and others? What shall I speak of the deliuerie of u Dauid in his extream persecutions? And of the Prophets, *Elijah, x Ieremie, y Daniel, z Micaiah, a Ionah, and others, whome the Lord mightily deliuered from

e Gen.31.& 32
f Gen.39.20
g Gen.31.& 32.
gen.41.46
h Exo.2.14.15.
i Exod.3.10
k Exod.14.9
l Exod.14.30
m Iudg.2.14
n Iudg.3.9.
o Iudg.3.15.
p Iudg.3.31
q Iudg.4.4
r Iudg.6.14
s Iudg.11.6
t Iudg.16.30.
u 1.Sam.18.11
1.sam.19.11
* 2.King.1.9.11
x Ierem.37.17
ierem.38.10,11,
12,13.
y Dan 6.16
dan.14.29,31
z 1.King.22.27
a Iona.2.10

Powel, G.

from extreame miſeries? O but (you will ſay) theſe were of the olde Teſtament. What? is not God the ſame God ſtill? is hee a changeling? is not he as good vnto the people of the new Teſtament alſo? Reade the Acts of the Apoſtles, and you ſhall ſee that hee is as good, and the ſame God ſtil. Who deliuered the [b] Apoſtles out of priſon, but he? Who deliuered [c] Peter the ſame night (miraculouſly by the miniſterie of an Angell) that Herod had appointed to ſlay him? Who turned the hearts of the [d] Magiſtrates, when they came to Paul and Silas, requeſting them to depart in peace, after they had ſcourged them, and laide them in the inner priſon faſt by the heeles in the ſtockes? Who deliuered [e] Paul frō the hands of the Iewes, when they had ſworne that they would neither eate nor drinke, vntill they had ſlaine him? Verily God, and none elſe; It followeth then that you put your whole truſt & confidence in his mercie, and he will deliuer you.

b Actes 5.19

c Actes 12.8

d Act.16.35,39

e Actes 23.24

That the Lorde will not faile his children in theſe daies, no more then he did in times paſt, in the olde Teſtament, and in the time of the primitiue Church.

Sect.

Sect. XX.

Obiection.

Verely I beleeue these things, & acknowledge them to be true. Yet they are speciall miracles, which God wrought for the deliuerie of those ancient Fathers and Apostles in the beginning & infancie of the Church, whenas the Gentiles and Nations were to be conuerted vnto the Christian Religion, which miracls are now ceased; So that my case remaineth the same it was before.

Answere.

SVrely this is not true that you say, for euen since the Apostles time, God shewed his power in the deliuery of his seruants from the hands of their enemies, as may bee seene in the Tripartite and Eccleſiasticall Histories of Eusebius, Zozomenus, Sócrates, & others. And touching our times, there is no doubt but that God worketh and faileth not his seruants at any time, when need requireth, forsomuch as the Prophet Dauid saith, a *Thou* (Lord) *hast aforetime laide the foundation of the earth, and the heauens are the workes of thine hands.* b *They shall perish, but thou shalt endure: euen they all shall waxe olde as doeth a garment, as a vesture shalt thou chaunge them, and they shall bee chaunged.*

a Psal. 102. 25.

b 26

c 27 c *But thou art the same, and thy yeares shall not faile.* Wherfore, what the reason is, that wee see not in these days so many miracles, I know not; whether it be, that our sight is not so clear, or that wee haue not such faith as they had, whom God deliuered in times past: or that (as you said) after the time that God published his doctrine, so many miracles do not appeare, or whether there be any other reason, god knoweth: yet you know that the Lorde wanteth no power to deliuer his people, no more at this present, then he did in times past: & you know also, that all things come to passe by the prouidence and fore-appointment of God; and that d Rom. 8. 28 God turnes al things to the d best for his elect. Wherfore repose your whole trust in God, & e 1. Pet. 5. 7 cast all your cares vpon him, as the e Scripture biddeth you, & he wil not fail, neither you nor yours in the time of need, onely confesse him boldly, serue him onely, and loue him heartily.

That we should not be afraid at the faces, behauior, and maiestie of mortall men.

Sect. XXI

Obiection.

But alas sir, Our aduersaries beare such a maiestie in their manners, and such grauitie

uitie in their words; they are ſo terrible and cruell in their dealings, with ſuch ſterne countenances, and bigge lookes: they vſe ſuch reprochfull, ſcornfull, and ſlanderous wordes, that they face me down quite, as though my cauſe were not good, or I guiltie of ſome heinous crime. And further, I am afraide I ſhall not be able to aunſwere them in ſuch points as they will examine mee, not that I miſtruſt the goodnes or truth of my quarrell, but becauſe, I fear me, they ſhall daſh mee altogether out of countenance.

Anſwere:

THe red-hote iron being put into the water, maketh a great noiſe, and ſeemeth to doe the water great harme, whereas in the end we finde the fire thereof quenched, the force of burning loſt, the heate abated, and the water little or nothing woorſe. Like this bubling is our aduerſaries triumph ouer vs; for though they face vs downe, though they inſult againſt vs, yea though they imbrue their bloudie fiſts in our bleeding woundes, and make, to the eie, a great ſhew of victorie, yet

Powel, G.

when it commeth to the proofe, God wil ſhew by a ruefull experience, that all the noiſe that they make, is but a ſound of their owne quenching, fall and ruine: and our eſtate not hurt, but bettered by their ſeueritie. a *Feare not them which kill the bodie* (ſaith Chriſt) *but are not able kill the ſoule, but rather feare him, which is able to deſtroy both bodie and ſoule in hell.* So then let Sathan fume, let hell roare, let the worlde rage, and all worldlings fret neuer ſo much, yet, be yee ſure, no man can take vs out of our heauenly Fathers hands, for he is greater than al: b *In the world you ſhall haue affliction* (ſaieth our Sauiour) *be of good comfort, I haue ouercome the world.* When the perſecutors impriſon our bodies, they ſet our ſoules at libertie with God; when they throw vs down headlong, they lift vs vp; when they perſecute vs, wee flouriſh; when they tread vs downe, we grow vp; when they deſpiſe vs, wee profit; when they hurt vs, we ouercome; when they ſeem to conquer vs, then are we moſt conſtant; and when they kil vs, thē they bring vs into euerlaſting life, from earth into heauen, from labour to reſt, from temptations to quietneſſe, from tormentes to delights, from worldly laughters to a crowne of glorie. Here may wee behold the force and nature of the Chriſtian religion, which beyond all naturall courſe, and aboue all the reach of mans vnderſtāding, increaſeth by that meanes, by

a Math. 10. 28 luke 12. 4

b Iohn 16. 33

The nature of true religion is to encreaſe by perſecution.

by which all other things are suppressed, wee haue no other way to roote out sinne & wickednesse, and all kinde of impietie, no meanes to abolish lewd behauior & disorder amongst men, but onely violence of torments & cruell punishments: for the feare of seuere chastisement maketh men to bridle their vntamed affections, and if any be executed for great enormities, his sin dieth with him, and seldome leaueth hee any posteritie, that by his death is not rather dismaide nor encouraged ro follow his euill example. But in this quarrell of our faith it hapneth quite contrarie: for as a good slip beeing grafted in a sower tree, bringeth foorth neuertheleſſe sweete fruite agreeable to his owne kinde; and the sap of the same roote, which in the crab is sower and bitter, in the apple of the slip is most pleasant and delightsome, and though it be loathsome in the one, it allureth in the other: So happeneth it to Gods Saintes, beeing put in the Persecutours handes. For their odious and intollerable crueltie, whē it is practised vpon malefactors, breedeth terror, and feare, and horror for the wicked fruites, for which they are punished: Yet in the faithfull and Religious, the same bitter torments being practised vpon them, are the meanes working in them by a true faith in Christ, to worke the pleasant and goodly fruits of their saluation; not onely most acceptable

Violence of Torments the onely means to suppres impietie and wickednesse.

The contrary effects of Punishment in the Godly and Wicked.

Powel, G.

vnto God, but able to allure mens hearts to taſte of the ſame. Concerning that you ſay, you are affraide you ſhall not bee able to anſwere your aduerſaries: Feare not, onely ſet God alwaies before your eies, and let your whole care and ſtudy be how to pleaſe him, for he ſhall giue you ſuch c wiſedome, that the enemies ſhal wonder at, and euen be aſhamed & confounded. Conſider how Moſes behaued himſelfe before Pharao king of Ægypt, in his glorious maieſtie and power; he, hauing the Lord alwaies before the eies of his faith, ſpake boldly through the might of Gods ſpirit working in him, to the great terrour and aſtoniſhment of the terrible and cruel enemies. Wherfore ſtudy not what you ſhall anſwere, but ſpeake boldly that that God ſhal put into your mind. Conſider what Chriſt ſaith; d *ye ſhall be brought to the gouernours and kings for my ſake, in witneſſe to them and to the Gentiles.* e *But when they deliuer you vp, take no thought how, or what ye ſhall ſpeake: for it ſhall be giuen you in that houre what you ſhall ſaie.* f *For it is not ye which ſpeake, but the ſpirit of your father which is in you.* g *I will giue you a mouth and wiſedom, where-againſt all your aduerſaries ſhall not be able to ſpeake or reſiſt.* Reſt vpon this promiſe of the ſonne of God, he is faithfull, and will not breake promiſe.

c Luke 21.15.

d Matth. 10.18

e 19 luke 22.11

f Matth. 10.20 marke 13.11

g Luke 21.15

Cem.

Comforts against the dulnesse of spirit, and vnfitnesse to suffer.

Sect. XXII.

Obiection.

Yet I would very fain that it might please God to deliuer me, by some good meanes or other, out of my Persecutors hands: For me thinkes, I am out of heart, and doe not feele the comfort of the spirit as I was wont heretofore. I am euen as it were a blocke, and if I were enforced at this instant to suffer triall, (as surely my time is very short) I think I should be very vnwilling to endure it, as a beare to go to the stake. Alas! how shall I suffer the rage of the fierie flames, and the terrours of death, being thus lumpish, and heauie, and quite destitute of all spirituall comfort?

Answere.

CErtainely God loues you neuer the lesse, though you presently suffer for Christs cause, than if he should deliuer you. In all ages God vseth his elect after the manner,

Powel, G.

which ſeemed beſt vnto his ſecret & vnſearchable wiſedome: Some he deliuered, others he ſuffered to taſte of Chriſtes cup; who notwithſtanding were as deare vnto him, as they whom he deliuered: Yea verily, it ſeemeth that he better loueth, and doth more for them that ſuffer, then for the reſt; for he ſtandeth by them being tormented, hee ſtrengthneth them in faith, and maketh them perfect; whenas hee doth but giue vnto ſuch as he deliuereth ſome longer reſpite, and leaueth them in daunger to fall in the like peril! againe. But you ſay, you feele not the comfort of the ſpirit as you did heretofore. Let not this terrifie you, nor make you affraid, for commonly it happeneth thus vnto Gods children. Certainly Dauid was in a grieuous caſe, when he cried, a *My ſoule fainteth for thy ſaluation*: b *Mine eies faile for thy promiſe: vvhen vvilt thou comfort me? for I am like a bottle in the ſmoke*; and when he cried ſo often, d *Quicken me according to thy vvord*: e *Quicken me according to thy louing kindneſſe*: f *Quicken me according to thy iudgement*. And Dauid (you know) was the child of God, and receiued comfort againe. This alſo may be notably ſeene in the late example of g M. Robert Glouer Martyr, in the time of Queen Marie, who after he was condemned by the Biſhop, and was now at a point to be deliuered out of this world, it ſo happened that two or three daies before, his heart

a Pſal. 119.81
b 82
c 83
d Pſal. 119.25, 107.154
e 88.159
f 149
g Acts and Mon. pag. 1555. Col. 2. of the laſt edition

heart being lumpish and desolate of all spirituall consolation, felt in himselfe no aptnesse nor willingnesse, but rather a heauinesse and dulnesse of spirit, full of much discomfort, to beare the bitter crosse of Martyrdome ready now to to be laid vpon him. Wherevpon he fearing in himselfe lest the Lord had vtterly withdrawne his wonted fauour from him, made his mone to some friend of his, signifying vnto him how earnestly he had praied day and night vnto the Lord, & yet could receiue no motion or sense of any comfort from him. Then his said friend comforted him with Gods promises, assuring him in the truth thereof that he should receiue comfort, when the Lord saw his due time: and therefore desired him, whensoeuer any such feeling of Gods heauenly mercies, should begin to touch his hart, that then he would shew some signification thereof, whereby he might witnesse with him the same; and so departed from him. Now the next day, when the time came of his Martyrdome, as he was going to the place, and was now come to the sight of the stake, although all the night before praying for strēgth & corage, he could feel none, so lēly he was so mightily repleniſhed with gods holy comfort and heauenly ioyes, that he cried out clapping his hands to his said frind, & saying in these words; *He is come, he is come*, &c. and that with such ioy and alacritie, as one seeming rather

The Lord for a time may withdraw his comfort, but at length he visiteth againe his seruants.

Powel, G.

ther to be riſen from ſome deadly daunger, to libertie of life, then as one paſſing out of the world by any pains of death. So hee died, being burnt for the teſtimonie of Ieſus Chriſt, in the yeare 1555. Septemb. 20. And this example moſt excellently declareth, how ſhrewdly a childe of God may be humbled and ſhaken, but neuer finally forſaken. For h *whom the Lord loueth, he loueth vnto the end.* i *Him that commeth vnto me* (ſaith Chriſt) *I caſt not away.* Wherefore be patient, and comfort your ſelfe, for the k Lord wil not abſent himſelfe for euer. l *Hope in the* Lord, *be ſtrong, and hee ſhall comforte thine heart, and truſt in the* Lord; ſaieth Dauid. No doubt, Dauid could tell what the children of God muſt doe in this caſe, himſelfe beeing ſo often plunged in this pit. The ſunne doth not alwaies ſhine vnto vs, for it is often couered with miſtie and darke cloudes, yea and euery day it ſetteth, and doth (as it were) take his leaue from vs as though it came no more. Yet we ſee thoſe cloudes vaniſh away in time, and the cheerefull riſing of the ſunne followeth his heauie ſetting. The ſap of the tree doeth not alwaies aſcend to make it greene and flouriſhing; but ſometimes it deſcendeth, yet it is not quite gone, but hideth it ſelfe in the roote for a time, and afterwards it returneth againe. So fareth it with vs, we doe not alwaies feele the comfort of Gods Spirit, which bringeth the

h Iohn 13.1
i Iohn 6.37
k Pſalme 23
l Pſal. 27.14

ſweet

sweet sappe of spiritual ioyes vnto our soules, but sometimes it withdraweth it selfe from vs for a time; then doe the blustering stormes of temptation shake off our leaues; yet neuertheless, the foundation of our hope standeth fast, our saluation is rooted in Christ, the Spirit is not quite gone (though it leaueth vs to our selues for a time) but will returne againe, and make vs greene and flourishing. The Mother after shee hath felt her childe once to mooue, doth alwaies hope the best, though euer it mooue not, and when weakly it stirreth, shee hopeth that it shall haue greater strength in due time. So must wee, if wee haue once felt and tasted of the sweet ioyes of the Spirit; let vs euer hope the best, and if we earnestly desire the same againe in more aboundance; let vs be sure the spirit stirreth in vs, and that in due time it will shewe it selfe in his full strength, euen to the saluation of our soules.

Wherefore the children of God be sometimes dull.

You shall vnderstand also, that if the children of God did neuer fall, if wee hadde a liuely apprehension of spirituall comfortes alwaies, then would we not make such account, and esteem so much of the sweet power of the spirit, as now we doe; yea peraduenture wee would imagine that it were naturally ingrafted in vs, which is powred by meere grace; neither would we be so much thankefull for it vnto God, as now wee bee. Wherefore the Lord

Powel, C.

Lord for a while withdraweth his ſpirite from vs, that it may bee the better welcome, and ſweeter when it commeth. Therefore ſticke to it conſtantly, for it cannot bee but that the Lord will at the laſt ſatisfie your deſire, with plentie of conſolation, ſeeing your cauſe is ſo iuſt and true. m *And I am perſwaded of this ſame thing, that he that hath begunne this good worke in you, will performe it vntill the day of Ieſus Chriſt.* n *For the gifts and calling of God are without repentance.* After winter commeth ſummer: after a foule day commeth a faire: o *Weeping may abide at euening, but ioy commeth in the morning.*

m Phil. 1. 6

n Rom. 11. 29

o Pſal. 30. 5

What a great dignitie Martyrdome is: and how we ſhould not thinke our ſelues vnworthie to ſuffer for Chriſts ſake.

Sect. XXIII.

Obiection.

The Lords name be bleſſed for all his comforts; Now I am fully reſolued willingly to ſuffer the extreamitie of ſuch torments, as my perſecutors ſhall impoſe vpon me, bee they neuer ſo cruell and bloudie. Yet me thinkes, I am not worthie

thie to suffer for Christ, and the veritie of his Gospell, to lay down my life in so good a quarrell; considering mine owne wickednesse, how I haue beene a great offender of Gods Maiestie, a wicked transgresser of his most holy and iust lawes. Yea there is neuer a branch of his commandemẽts, but I haue most wilfully violated, and daily infringed. Alas! I tremble to thinke of my former life, which before man was vniust, and in the sight of God vngodly. This is it that now troubles my conscience. I can hardly bee perswaded that the Lorde will vouchsafe such notorious sinners as I am, so great dignitie, as to suffer for his name; considering that the Apostles (which were holy and harmeles men) greatly reioyced for this honour, for that they were counted worthie to suffer any thing for Christ. And shall I thinke my self worthie of the prehemi-nence which was giuen vnto them?

p Acts 5. 41

An-

Powel, G.

Answere.

SVrely there is no greater preheminence in Gods Church, then to bee a Martyr, nor more renowmed dignitie, than to die for the profeſſion of true Religion. It is the nobleſt act of magnanimitie, ſeeing death is the hardeſt thing that nature cā ouercome; The principalleſt act of obedience, ſeeing it is ſo highly commended in Chriſt, who a *became obedient to the death, euen the death of the Croſſe.* And the profitableſt act (of all that may be wrought by our meanes) vnto the Church of God, whoſe glorious courſe is fitly expreſſed in the Silke-worme, which firſt eating it ſelfe out of a little ſeede, groweth to be a ſmall worm, afterward when by feeding a certaine time, vppon freſh and greene hearbes, being waxed of a greater ſize, it eateth it ſelfe out of the other coate againe into a caſe of ſilke: which when it hath once finiſhed, in the end caſting the ſeede, for many young to breed of, and leauing the ſilke for mans ornament, dieth all white and winged in ſhape of a flying thing. So the Martyrs firſt breake out of the dead ſleepe of originall ſinne, by repentance and faith in Chriſt; by feeding on the Sacraments & leaues of Gods word, they grow to more ripeneſſe, caſting off the coate of worldly vanities & earthly cares, and are cloathed with the ſilke of religion and ſinceritie of life, in which worke, perſeuering to

a Phil. 2. 8

The Martyres compared to the Silke-worme.

to the ende, euen then when persecution is greatest, they finally (if neede require) shedde their bloud, as seed for new off-spring to arise of, and leaue the silke of their godly and vertuous examples, as an ornament and mirrour for the Church, & so depart b *out of great tribulation*, hauing *made their long robes white in the bloud of the Lambe*, beeing winged with the innocencie of their hands, cleanneſſe of their hearts; by a liuely faith in Christ, they flie and c *ascend into the Lordes tabernacle*, where they *rest vpon his holy mountaine*. Wherefore, though the ripe fruite of the Church be gathered, yet their bloud engendereth new supplie, for it increaseth the more, when the destruction and rooting out thereof is violently procured. It is like the bush that burned, and was not consumed. It is found by experience, that whosoeuer suffer (though hee suffer for his offence) is pitied, and vnnaturall miserie (though deserued) cannot but breed remorse and tenderneſſe in the beholders. But now, when such men as be innocent in their conuersation, vertuous in their liues, learned and graue personages, (or sober and godly youthes, vertuous & honest Matrons) shall with comfort offer themselues to extremitie, reioice when they are tormented, goe to death as they would goe to a banquet, haue compassion vpon their persecutors and executioners, and sing Psalmes in the

b Reuel.7.14.

c Psalme 15.1

Sanguine fundata est Ecclesia, sanguine creuit.

Powel, C.

very flames; when such as neither want dignities to withdraw them, nor friends and family to pul them back; nor cruel enemies to affright them; shall be ready to change their dignitie with disgrace, to forsake their friends, and giue themselues into the hands of their mortall enemies, onely for the testimonie of a good conscience in the defence of the truth; men must needs thinke: This is a thing worthie to be knowne, and some vertue that deserueth deep consideration, for which a man is content to suffer death. They want no means to search out the truth, hauing both read and heard what can be said on either side: They want not wit and iudgement, to discerne the good from the bad, being persons knowne to be of deepe insight & discretion: They cleaue to the word of God only, and embrace the same, making it the onely touchstone of truth, and the rule of their conscience: They haue no pleasure in paines, nor any temporall allurement to moue them to vndergo so great miserie. Yea, they haue many delights, honors, & promotions, to withdraw them from it. Surely, therefore it is that they find it necessarie to do this, and that their saluation lieth vppon it, or else flesh and bloud could neuer digest these so heauy calamities; for otherwise for altering opinion, or speaking a word, they might easily auoide it. So then, this is the comfort of them that suffer;

The Sufferings of the Saintes breed Remorse & work conuersion in the Beholders.

That

That their death is the meanes to raise many from death; and their patience maketh euery one inquisitiue of their religion, and desirous to know what quarrell they maintaine, and vpon what grounds; then whē they know the truth, by and by they imbrace it, though it be with the losse of their lands, liberty, and liues. Now to come nearer to your temptation; no doubt (being a grieuous sinner) you are vnworthy, yea farre vnworthy to yeeld your life in such an honourable cause. What then? you are required to yeeld a reason of your faith; wil you play the Hypocrite and dissemble the same? or the Apostata and denie it? so should you adde sinne to sinne: For what greater sinne is it then to denie Christ Iesus and the trueth of his Gospel? The Lord keep his children from such impiety. What were they (yea, euen the Apostles themselues) whom God had chosen in the beginning to bee the witnesses of his trueth, and to carrie his name before the world; but men subiect to sinne and imperfections as we likewise be? God chose them first, yea, when they were his enemies: & so likewise of his singular goodnesse and infinite loue, he hath chosen you to be one of his witnesses also; *For he that is Lord ouer all, is rich vnto all that call on him*: Rich vnto al, he excepteth none, nor accepteth persons, but receiueth al, euen al that with vnfained repentance turne from their sinnes, and

The vertue and efficacie of Martyrdome.

No man ought to thinke himselfe vnworthy to suffer for Christs sake.

Rom. 10.12.

God is no accepter of persons.

Powel, G.

by a liuely faith imbrace his mercies in Christ. Wherfore meditate not so much on your sins, as you do on the salue of sinne, Iesus Christ our Redeemer and Sauiour; magnifie the mercies of God and praise his holy name, for that in the merites of his Son, he hath chosen you, and accounted you worthy, not onely to beleeue, but also to suffer for Christs sake.

What the enemies of the truth procure vnto themselues, by persecuting and murdering of Gods children.

Sect. XXIIII.

Obiection.

Now for my owne part, being satisfied of all scruples and doubts, touching this point (be it spoken with due acknowledgement of praise vnto God;) seeing we reape such excellent fruit and so many benefits by Martyrdom; and that our Persecutors are the meanes of our sufferings, might they not come vpon vs, and saye vnto vs, in this, or such like speech? Why then complaine you of your

your perſecution, if it be ſo glorious and ſo beneficiall vnto you: you ſhould loue thoſe by whom you are ſo much benefited. If we pleaſure you, thanke vs, if we profite you, we cannot doe but well in continuing our courſe. *I pray you reſolue me of this one point, and then an end. How may we anſwer ſuch as wil ſo obiect?*

Anſwere.

WE may anſwer them briefly, in our Sauiours owne wordes, a *Surely the Sonne of Man goeth his way, as it is written of him: But woe be to that man by whom the ſonne of man is betraide; it had bin good for that man, if he had neuer bin borne.* Being ſouldiers by profeſſion, we are glad we haue ſuch occaſion to fight in defence of the truth, and yet we are heartily ſorrie to ſee them bid vs battaile, by impugning and perſecuting the ſame. Howſoeuer it goeth with vs, we are ſure of the victorie: If we haue the vpper hand we haue conquered ſatan, and chaſed him out of his haunt, to the confuſion of all ſuperſtition and idolatrie; If we be oppreſſed and murdered for our faith, then do we alſo ouercome by our true faith in Chriſt, who will receiue vs vnto himſelfe,

a Matth.26.24. marke 14.21 luke 22.22

ſelfe, and giue vs the crovvne of life; ſo alſo we confirme our religion to our poſteritie, and ſeale it with our bloud. Wherefore, ſmal is the hurt that they do vs, yea, it is an vnſpeakable benefite; but vnknovvne is the miſerie that they vvorke vnto themſelues, though they ſee it not, or vvil not ſee it: For they plucke vp the ſvveete flovvers, and leaue the ſtincking vveeds; they cut off the fruitfull braunches, and let lette thoſe that be rotten and vvithered alone; they burne the corne, and ſpare the ſtubble; they put Noah into the arke, and drovvn them ſelues, vvhoſe being amongſt them kept them from the deluge; they thruſt Lot out of Sodom that kept the citty from burning; they oppreſſe Moſes, vvho ſhould vvreſtle vvith Gods anger, and keepe it from them: And therefore putting the true Chriſtian Profeſſors to death, they digge their ovvne graues, and cut off the ſhot of the anchors that ſhould ſaue them from ſhipvvracke. It vvere great folly for a King that deſired peace, to abuſe, diſgrace, and torment the ambaſſadors and ſeruants of a Monarch mightier then himſelf, and then to ſend them home, thus cruelly intreated, to vtter their vvrongs. Yet this is the folly and ſottiſhneſſe of all Perſecutors, vvho thinke it neceſſarie for their peace, to impouerish, ſpoile, and torment, the Ambaſſadours of Ieſus Chriſt and ſeruauts of God, and then by barbarous and ſauadge martyring

The Danger that Perſecutors do incurre by Perſecution.

The follie of Perſecutors.

Powel, G.

tyring of thē, to ſend them to heauen, there to be continual ſollicitors with God for reuenge againſt their murderers; ſtil crying, b *vnder the altar, with a lowd voice, ſaying.* c *How long Lord, which art holy and true: doeſt not thou iudge and auenge our bloud on them that dwell on the earth?*

b Reuel. 6. 9

c 10

The Concluſion.

THus, (good Chriſtian Reader) now at length, vpon the earneſt intreatie of ſuch Friends, as haue moſt intereſt in my Labours, haue I publiſhed this ſmal Treatiſe, being firſt penned for their priuate behoof onely; whereunto I was the more willing to condeſcend, becauſe I feare, or rather, foreſee that the firie Triall, whereof Peter ſpeaketh, approcheth, which the faithful are very like ſhortly to endure, for Iudgement beginneth at the houſe of God. Now then, as theſe Diſcourſes are publiſhed for thy good, to teach thee with ioye and comfort, to acquit thy ſelfe like a valiant Captaine of Chriſt Ieſus in the day of battaile; So I hope that thou alſo wilt iudge charitably of my Chriſtian-care to profite the Church of God, vnto whoſe ſeruice I haue wholy addicted my ſelfe, (if thou vndertakeſt the perſon of a Cenſurer, and not rather of a Scholler) and take this my Mite, with as

as cheerefull minde as it is meante thee: Which, if Curteſie can not compel thee to do, yet will Chriſtianitie force thee; forſomuch as the Apoſtle ſaieth, that the Members of Chriſt be wiſe and of a good Nature. Finally, this onely I am to certifie thee of, that when I penned the fift Chapter of the ſecond Booke; there came vnto my handes a paper-booke, written (as it ſeemeth) many yeeres agone, without either name or title vnto it; which partly treated of the ſame argumẽt I handled there: a few reaſons whereof, being penned in defence of Superſtition, I haue (iuſtly) challenged for true Religion. And ſo, (good Reader) if thou ſhalt reape any comfort by this Treatiſe (as no doubt thou ſhalt, if thou wilt reade it, not with preiudicate affections, but with a meeke and humble, that is, with a Chriſtian Spirite; remembring, that God giueth grace vnto the Humble) giue glorie to HIM alone, who is the Auctor and Fountaine of all Goodnes, euen GOD, bleſſed for euer.

LONDON. Apr. 25. A.D.
1600.

Amen; Praiſe, and Glorie, and Wiſdome, and Thanks, and Honor, and Power, and Might, be vnto our God for euer-more, Amen. Reuel. 7. 12.

FINIS.